

MAR 20 1922

The
**CHRISTIAN
CENTURY**

A Journal of Religion

Can the Church Function
With a Social Gospel?

By Paul Jones

The Modern Poet's Search
for God

By Caroline M. Hill

New Towns for Old

By Bruno Lasker

The Baptist Perturbation

An Editorial

Fifteen Cents a Copy—March 16, 1922—Four Dollars a Year

Does Your Church Sing This Great Hymn?

Try it on Your Piano—Read it thoughtfully—Watch for Another Next Week.

HUMMEL C. M.

A. S. ISAACS

CHARLES ZEUNER, 1832

1. A no - ble life, a sim - ple faith, An
2. These are the firm - knit bonds of grace, Though
3. The cries of clash - ing creeds are heard, On
4. A no - ble life, a sim - ple faith, An

o - pen heart and hand— These are the love - ly
hid - den to the view, Which bind in sa - cred
ev - 'ry side they sound, But no age is de -
o - pen heart and hand— These are the love - ly

lit - a - nies Which all men un - der - stand.
broth - er - hood All men the whole world through.
gen - er - ate In which such lives are found.
lit - a - nies Which all men un - der - stand. A - men.

The above hymn is selected from the matchless collection,

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Charles Clayton Morrison and Herbert L. Willett, Editors

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* * *

Note the beautiful typography of this hymn: large notes, bold legible words, and *all the stanzas inside the staves.*

The CHRISTIAN CENTURY

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EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

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EDITORIAL

The Good Samaritan Is Tired

CLEANING up the roadway between Jerusalem and Jericho would save the good samaritan a lot of work and worry. Just now the good samaritan is tired. Many travelers have fallen among thieves and been left wounded and bleeding and half dead. Dr. Voris, cabling back from Armenia, tells the story of fresh massacres in unhappy Armenia. He finds thousands of skeletons from last autumn's onslaught. Women and young girls were herded into a valley, violated and murdered, a few of the handsome young women being reserved for a worse fate in the harems of Turkey. Orphan children are wandering about the land near to death from starvation and the orphanages established by Christian charity are full to overflowing. Meanwhile the Turk is rehabilitating himself politically. The French have withdrawn from their responsibility in the Turkish empire. Britain feels the delicacy of her position as the ruler of so many millions of Mohammedans. America has persistently refused to accept any responsibility at all. Greece has been making a military demonstration against Turkey and has occupied Smyrna, but she will have to withdraw unless she gains some measure of European support. The Turkish empire has been greatly reduced in area by the world war, but the very places where Turkish rule is the most onerous are the places where the Turk is today in undisputed control. We cannot do otherwise than continue to play our part as good samaritan to the starving children of Armenia, but how much better would it be if the Christian nations would issue a joint notice to the Turkish empire that every additional violation of Armenian rights should be punished. The navies of the world have always been defended by people believing in armaments as necessary on account of the actions of backward races. Yet curiously

enough the most glaring abuse of a backward nation committed within a century has never brought so much as even a naval demonstration.

Will the Next Generation Be Religious?

JUVENILE delinquency has increased in the United States thirty-five per cent since the war. Present-day conditions have at last attracted the attention of men and women who are by no means sensationalists or alarmists. Superintendent Mortenson of the public school system of Chicago has been widely quoted on this matter. He holds that the movies, the modern forms of the dance, the styles in dress and jazz music are responsible for the lower standards among young people. The Chicago Evening Post in an editorial recently indicted the parenthood of the city for the increase of moral laxity in youth. This journal said: "Adult example is teaching the boyhood of today (and girlhood as well) that law need only be respected when convenient, and by those who are unfortunate enough to find no safe way of evasion. That is the fault of men and women who lack the character to put a right restraint upon themselves; who lack the honor to play fair with their country and their fellows." A deeper diagnosis is that which finds in the inadequate training of our youth in religion and morals the explanation of much juvenile delinquency. Everything that belongs to human life must be made a part of education. Certainly religion cannot be left to one side as an instinct which will care for itself. It is just as necessary to teach a child righteousness and the fear of God as it is to teach the three r's. In many sections of the country there is recognition of this fundamental need, and week day schools of religious instruction are doing a noteworthy work in supplementing

the disciplines of the public schools. A survey of all such community work will be made in connection with the meeting of the Religious Education Association in Chicago the last week in March. Those who are interested in the building of a better civilization will hardly find in the United States this whole year a more important meeting than this will be.

The Churches And World Peace

IF the United States senate should refuse to ratify the treaties adopted by the Washington conference, the military party in Japan would find its own attitude justified. On the other hand if the United States votes to accept a limitation of battleship building which manifestly forbids any aggressive policy in Asia, the liberal party in Japan will have its hand strengthened and it will doubtless come into a dominant position in the politics of the empire. In this great emergency the religious leaders of all America, Catholic, Protestant and Jewish, have issued a joint manifesto in behalf of ratification. A campaign is starting which ought to spread all over the land. If the senate goes wrong in this matter, it will devolve upon us to get a new senate as soon as it is constitutionally possible to get one, for no political clique can withstand the united voice of the religious conscience in this land. In Boston a mass meeting of citizens has already been held. Other cities will follow as soon as the need becomes clear to them. We have had enough of war. We all know what we think of the war party that wrecked Germany. But a war party that would make the United States hated as Germany once was could not long hold the reigns of power in this country. Occasionally religious idealism fastens upon a great issue and pushes that issue through to success. The hour has come to make our peace talk effective in a practical measure.

St. Louis Churches Know Their Task

ST. LOUIS churches are now better prepared to attack their problems than is any similar group of churches in the entire country. The committee on social and religious surveys of New York City has just completed a survey of St. Louis which gives the religious leaders of that city facts rather than guesses. The survey will be published in book form, and is announced to appear in May from the Doran presses. Advance sheets indicate that St. Louis has in some ways an easier task than some other cities. For instance, it is shown that only 13 per cent of its people are foreign born. That is much lower than the percentage in most cities of similar size. The balance between Protestant and Catholic forces is almost evenly maintained, with 39 per cent of Catholics and 36 per cent of Protestants. One fifth of the entire city enrolls itself as indifferent to the churches. The figures on the equipment of the ministry are distinctly encouraging. Of 94 pastors, 83 had at least a college education, 67 had seminary training in addition, and 17 did graduate work in addition to the seminary training. The denominational

statistics show the Methodist churches growing, and the Congregational churches declining. Eight out of every ten Protestants go to a Methodist, Lutheran Evangelical, Presbyterian or a Baptist church. Episcopalians, Disciples and Congregationalists have relatively smaller representation in the city than in the country as a whole. It is rather astonishing to learn that 59 per cent of the Sunday school enrolment is outside of the church. Certainly not so large a percentage as this is below the age where church membership is to be encouraged. It is also astonishing to learn that in St. Louis five members are gained annually for every member who is retained permanently. The study of church retreat is very informing, and will doubtless result in a stiffening up of the city mission program in holding the downtown sections of the city for organized religion.

Japan Pays Tribute To Sunday

AS the people of the orient come into contact with western civilization they are particularly attracted to the institution of the Christian Sunday. Japan has recently legalized the observance of Sunday. This does not at all mean that Japan is becoming Christian. It is merely a recognition that the sabbath was made for man. Meanwhile movie promoters and the sporting element of America are trying to take the Christian rest day away from this country. Only the most persistent efforts backed by a secretary and an organization have prevented serious lapses in our American legal changes during the past year. In the long run the Christian rest day must prevail, for the law of God is written not alone on tablets of stone, but in the muscles and nerves of tired humanity. Nor will we always tolerate the idea that a rest day is legalized for the sole purpose of making rich a few people who have built up powerful organizations for the promotion of commercialized recreation. The day must be used for the highest good of man. That means rest from daily toil for the largest number of people possible. It means a renewal of the sacred ties of the family life. It may legitimately mean such recreation as the individual chooses for himself, provided this recreation does not clash with the rights of others. It ought in all souls to mean supremely a day for spiritual uplift and culture. Japan has as yet seen Sunday only as a day of rest. She has yet to discover still other and higher possibilities in this great institution. And we can hardly expect her to make the full discovery so long as thousands of our own citizens are still far more pagan than Christian in their treatment of this good gift of divine providence.

Stop Debauching China!

PARTICULARLY pernicious is the practice of those nations who contribute to the moral downfall of China at a time when she is politically disorganized and unable to protect herself. The sale of narcotics to the Chinese is a scandal of a century standing. Great Britain has realized the iniquity of her opium wars, and now re-

stricts the amount of the drug that may be shipped in from India. Japan is now taking most of the profit of the drug trade in China, though in recent years America has participated largely in that shame. Congress is now considering the Jones-Miller bill which would limit the American exportation of narcotics. During the recent conference in Washington the American leaders were urged to bring up the subject of the traffic in narcotics but the Japanese were facing so many demands from the western nations that it was not deemed prudent to add another. Nevertheless it is certain that one day Japan will be brought to book before the nations of the world if she does not herself see the wisdom of discontinuing this evil trade. But there is no use in crowding Japan on the matter until we have cleaned house in our own land. This is a subject on which the churches should speak out insistently. The nation expects the leadership of the churches, and nothing could be so disappointing to good friends of the church as silence in the presence of an iniquitous drug traffic.

A Creed by Some Other Name

A MORE uncandid procedure could hardly be imagined than that by which the creed-making movement within certain denominations undertakes to justify itself to a constituency trained to believe that creeds as authoritative formulas of opinion are contrary to the mind of Christ. The expedient is simply to call the creed by some other name. In the Baptist denomination the fundamentalists are calling it a "confession of faith," or merely a "statement of the Baptist position." Among the Disciples it is disguised as an "administrative policy." It must be quite amusing to Presbyterians and Methodists whose "confession of faith" and "discipline" have long been the target of virulent polemics by Baptist and Disciple preachers to observe the twisting and turning by which certain prominent leaders in these "creedless" denominations now bring forth an apologetic for the precise thing they have always condemned in their neighbors. The strategy of the Baptist fundamentalists is referred to elsewhere in this issue. The Disciples creed was adopted by the board of managers of the United Christian Missionary Society, whose missionaries at home and abroad were pledged as being in "sincere accord" with it. Rev. Z. T. Sweeney, who introduced and advocated it in the board, writes to an Indianapolis paper declaring that "the greatest scientist in the United States aided by a 20,000 power magnifying glass will utterly fail to find a sentence, word or syllable in that resolution that can be construed into a hint of a creed." This of course sounds quite annihilating. But an editorial in *The Christian Evangelist* entitled "No Creed Was Made," is of the same sort. The reason why no creed was made, according to that editorial, was the fact that the members of the board of managers were Disciples and as such they could not make a creed! Other reasons similarly apriori were given. It seems not to have occurred to the editor, or to Mr. Sweeney, to show how the operation of this specific interpretation of scripture would differ from the operation of the Presbyterian creed or the Methodist discipline. As a matter of

fact there is no difference in principle except that the adoption of a creed as an "administrative policy" is more drastic than the adoption of a creed as a profession of faith. The purpose of a creed is to unify opinion and standardize practice. It is a direct violation of the freedom of the individual soul for which both Baptists and Disciples have historically stood, and of congregational autonomy which has been one of the most basic convictions of the Disciples mind.

Ben Franklin and Religious Toleration

A FAVORITE amusement of Benjamin Franklin, the father of American journalism, was the writing of canards. One of his famous efforts was a fifty-first chapter of Genesis not found in the Christian Bible, but lately discovered. In this celebrated document, Abraham drives away from his tent men of other religions who would not join in Abraham's prayer of thanksgiving. God appeared to Abraham in a dream and pronounced a curse upon him for this inhospitable act, which led the patriarch to hunt up his disaffected guests and bring them back again to his tent to pray in their own fashion, and yet eat his bread. Probably every man has his pet religious aversion. Franklin often speaks petulantly of the Quakers, accusing them of inconsistency in their attitude toward war. Nevertheless it was his influence more than that of any other man in American history which wrote into the constitution of the United States our American principle of toleration in

So Many Joys

I HAVE so many joys. One joy of lovely sights
That down my days defile and dream along my nights;
My soul is like a room with mirrors all set round,
Where Beauty, once beheld, hath infinite rebound.

I have so many joys. One joy of movement free
That makes me sister to the winds and to the sea.
Oh, verily, my hand hath pleasure all its own;
My feet that press the turf distinct delight have known!

I have so many joys. One joy of hearts that speak—
That, ere a word can pass, will tell me what I seek;
Such joy there is in being loved; but vaster joy
In loving. These twain joys there's nothing can destroy.

I have so many joys. In yielding homage one.
Such glorious creatures God hath made beneath the sun!
For some of these, and their white faith, and deeds sublime,
'Twas given me to meet as on toward God we climb.

I have so many joys. One, memory linked with hope;
For, even as those stars struck out in heaven's cope,
Are shining, still, these thousand years upon the earth,
So, all the loves I've lost, still shine upon my hearth.

I have so many joys. One joy of loneliness,
And one, unnamed, that bears me whither none may guess.
Nay, not myself. For out of self afar I wing;
And only know, returning, I my joys must sing.

EDITH M. THOMAS.

matters religious. However, our fundamental law is still far ahead of our common attitude. We have a horrid brood of religious hatreds. Men in the name of a dogma disfellowship brethren of a lifetime. Logical consistency makes one man bar out of the kingdom of God all of the unimmersed, and another man excommunicate all those who "do not recognize right government in the church." Ben Franklin in his early teens was an infidel. He was made an infidel by reading theological treatises in a print shop. Later in life he insisted on congress being opened with prayer. Life's experience had in part undone the mischief wrought by the dogmatic theologians. Shame to all men who in the name of the Christian's God of love teach hatred and cultivate intolerance and narrow down their fellowship to those alone who pronounce their shibboleths.

The Baptist Perturbation

THE BAPTIST denomination is wrenched more seriously, perhaps, than any other communion by the theological controversy that has broken out with unprecedented virulence since the war. The Congregational and Presbyterian communions are considerably perturbed and the Disciples even more bitterly torn than they, while Methodists and Episcopalians are, up to this date, keeping the controversy in the bounds of fairly good order. But among Baptists the movement of reaction has taken on a more self-conscious and confident air. This may be due, superficially, to a single fact, easily overlooked. There is no free organ of liberal opinion left in the denomination through which the leaders of progressive thought may express themselves. Since the Northern Baptist Convention absorbed all save one of the independent journals published by the denomination and merged them in a new periodical, *The Baptist*, the field for free expression of opinion has been left entirely to the ably edited *Watchman-Examiner* which, with shrewd journalistic sense, has adopted a policy of ultra conservatism and hostility to the leadership that has hitherto had the respectful confidence of the rank and file. The Baptist, meanwhile, representing the official mind of the denomination and burdened with the responsibility of keeping the treasury full and the missionaries' salaries paid, has had to inhibit that free and full discussion which formerly was carried on in the *Standard*, its immediate predecessor. The result is pathetic. A great denomination of more than a million and a quarter is suffocating intellectually for the lack of an open, generous and independent consideration of the issues that have arisen.

There has been no adequate discussion of the creed adopted in connection with the acceptance of a big gift of money last summer by the convention at Des Moines. Dr. Shailer Mathews gave vigorous expression to his sense of the unBaptistic character of that action in a non-church periodical, and was gravely censured for washing denominational linen in other than the Baptist's own back yard. The reason was, however, that there were no facilities in

the Baptist back yard for doing this particular bit of washing and men like Dean Mathews had to take their washing to the neighbors. As the situation now stands it looks as if the so-called "fundamentalist" wing of the church is in a fair way to capture the denominational organization at the annual meeting of the Northern Baptist Convention to be held in Indianapolis next June. This is a gloomy prophecy, but unless some wide-circulating medium of free discussion is found in which progressive and modern opinion may have an equal chance with the strident expressions of the fundamentalists one runs no risk in making it. The effect of the capture of the convention by the forces of reaction will surely be the adoption of a creed which will bind the denomination for years to come, if indeed it does not effectually split the body in two.

To understand the present situation and the issues implicit in it, it is necessary to consider several outstanding events in the recent history of the northern convention. In 1919 and 1920 the millennial doctrine began to find pronounced utterance in certain prominent Baptist pulpits, and with it there came to self consciousness the whole body of conservative doctrine known now as fundamentalism. A good many of the advocates of these doctrines came to feel that they were not getting the prominent recognition to which they were entitled in denominational positions, and on convention programs. They felt, moreover, that there was no likelihood of securing such recognition so long as the denomination's tasks and emphases were determined by men of modern feeling and interest. Accordingly a hundred and fifty-six of them issued a call to a pre-convention conference in Buffalo, June, 1920. Heading the list was the name of Dr. J. C. Massee of Brooklyn. It is generally known that the movement has back of it a moving spirit less evident, and in some ways shrewder than he, yet it certainly has few his equal in popular gifts. He has been the president of its two pre-convention conferences—the second being held in Des Moines last June. We are on safe ground, therefore, in viewing this conservative theological movement as it is represented by Dr. Massee.

A premillennialist, who believes that the Bible is not simply inspired but "inerrant," and that the universal fatherhood of God and brotherhood of man are "pernicious doctrines," Dr. Massee contends that "doctrinal cohesion" is essential for denominational cooperation. In order, as he puts it, "to take the hands of our theological, philosophic, and scientific monkeys off the tail of our denominational convictions" he is a fervid advocate of the adoption of a confession of faith in the so-called "fundamentals." After a divisive appeal by a Toronto preacher (who soon afterwards split his church almost in half) the second pre-convention conference did adopt such a confession.

Dr. Massee's aggressive and persistent effort since has been to agitate for its adoption by the convention itself, and thus to make it "the official declaration of faith" of northern Baptists. Avowedly to this end, and "to determine the policies and personnel of the next conven-

tion," he has sent out far and wide at least three letters. Appended to the first, six other names followed his own. In the second letter he wrote: "Baptist seminaries should expel from their faculty every teacher who has in any wise departed from the historic Baptist faith. *Baptists cannot tolerate a scientific attitude towards the Bible.*"

When asked by Dr. Cornelius Woelfkin what would be involved in the adoption of the proposed confession Dr. Massee at first replied that he had not thought it through. Later, however, he acknowledged that he would have it used as a basis for church membership, for missionary appointments, and for the relation of individual churches to the convention. In this connection it is interesting to recall that in his opening address at the second pre-convention conference he said: "Baptists have ever refused to subscribe to a formal and an authoritative creed. But Baptists have persisted through the centuries in setting forth confessions. . . . And they have been in the past a basis for fellowship between the churches as between members in the churches. . . . If the time is not now, it must soon come when by formal action we shall determine a basis of fellowship in faith and in service for our Baptist churches." How this would differ materially from "a formal and an authoritative creed" to which "Baptists have ever refused to subscribe" many of his hearers failed then to see and Dr. Massee did not stop to explain. With his statement concerning historic Baptist confessions, it is interesting to compare that of Dr. Howard Osgood, his equal in orthodoxy and his superior in scholarship, as Dr. Massee would not be unwilling to admit. "Confessions of faith," wrote that great Baptist scholar, "have never been held as tests of orthodoxy, as of any authority or binding force."

Dr. Cornelius Woelfkin prominently represents a denominational group that, to distinguish themselves both from the fundamentalists and the liberals, have adopted the name of "evangelicals." In view of the theological issue that has been raised they believe that the time has come for the convention to give the world a "statement" of the historic position of Baptists, but one "not to be used by the convention in any personal or denominational relationships." In keeping with this is the published conclusion of a recent conference of two score Baptist leaders in and about Philadelphia. They felt that such a "statement" was devoutly to be wished. But they declared in italics that it should be looked upon "only as explanatory" and "never to be used as a norm or official standard of orthodoxy." They expressed their approval of the action, four months ago, of a group of leading Baptists from both the north and the south. In considering, among other things, the question of a Baptist confession, Mrs. Helen Barrett Montgomery, president of the northern convention, and Dr. E. Y. Mullins, president of the southern convention, figured prominently in the discussion which resulted in a very significant resolution. In substance it was a request that the two conventions appoint a committee, half from each, to prepare "a statement of faith and polity briefly embodying the basic and fundamental principles and beliefs of Baptists."

From all this one does not need to be a prophet or the son of a prophet to make a somewhat confident guess. If not next June, probably in the near future, northern Baptists will adopt a doctrinal "statement," which may be called a "confession," but assuredly will not be called a "creed." The question, however, that many are anxiously asking is: Will it not after all be a creed? Without doubt it will be used as a safe shelter from behind which bigots may shoot at the growing numbers of liberal Baptists whose "scientific attitude" will be construed as a departure "from the historic Baptist faith."

It is to be regretted that the theological issue is so mixed up with the finances of the different agencies of the denomination. Those whose hands are on the helm of these agencies would put it the other way round. They deprecate the unfortunate way the financial situation is disturbed by injecting into it the theological issue. Great denominational debts are to be paid, to say nothing of completing the tremendous drive of the New World Movement. There is imperative need of heart-whole cooperation. It would mean a good deal for denominational finances if the fundamentalist committee would urge those it represents to cooperate heartily with the rest of the denomination at this acutely critical time. But from the standpoint of militant fundamentalism, this is a most opportune time to take the offensive and to strike hard. Denominational administrators, worrying away their health over the present straits, would be more than human if they were not tempted to gain financial cooperation by theological concessions. Back of certain decisions, admissions and concessions that Dr. Massee, in his second letter, refers to as "of hopeful portent just now" it is not hard to see the effect of the financial stress. The action of the convention last June in accepting the large gift with a creed attached was a case of letting more than the camel's nose under the tent.

There are exceptions, however, to this sinister policy. Some who are classed as conservative are above using in the interests of their theological program the whip that the present unprecedented financial need has put into their hands. One such has just written in *The Baptist*: "Brethren, for the sake of our honor, our denominational loyalty, our interest in the salvation of the world, and constrained by the love of Christ, let us lay aside any differences relative to doctrine, leadership or methods and let us finish this blessed task through one great united effort." His voice, however, does not represent the strategy of the leaders.

In his opening address in the first pre-convention conference Dr. Massee frankly said that the conference was "in the interest of the conservative interpretation" of the historic position and principles of the Baptists. It was called "to restate, reaffirm and reemphasize the fundamentals" of their New Testament faith. There manifestly was no thought of reconsidering whether, after all, the so-called fundamentals were true. Much emphasis has been given to loyalty to the historic position of Baptists. But practically no attention has been given to the ques-

tion: What, in view of modern opportunities for increased light, should be the Baptist position now—even though it should differ from that of the past? One searches in vain in Dr. Massee's two conference addresses and his three subsequent letters for any suggestion about fundamentalists having doctrinal conferences with those of contrary views. Their views are simply not worth consideration. So he would have them summarily dismissed from Baptist offices, professorships and even church membership. Enough that they do not hold to what he believes was the historic position of the Baptists. Like Diana of the Ephesians, great is the historic position of the Baptists! The two pre-convention conferences over which he presided, more especially the second one, primarily were conferences against rather than with those who differed or were thought to differ from the fundamentalists. Instead of encouraging discussion as to just what is the truth about the doctrines at issue, the method of fundamentalists is to create disturbance against those who differ from them. Fundamentalists, somehow, seem to be shy about confronting, with arguments, the so-called liberals. Recognizing that "the vast majority" of Baptists still hold to the "historic position," their propaganda against these liberals is through demagogic appeals for loyalty to the faith of the fathers. They are seeking by mere force of numbers to impose their "fundamentals" upon the denomination, without really facing the fundamental: Are these doctrines true?

It is true that Dr. Woelfkin's evangelicals, also, are not raising the issue as to whether or not the so-called fundamentals are true. The case, however, is very different with them because they do not want any theological issue at all. Their desire now to have a new statement of the historic Baptist position is mainly due to the fact that they see in such a statement a way out of the present muddle. Nor are the liberals likely to ask the convention to face the question as to the truth of any or all the articles in the proposed confessions. Probably an important reason for this is that, in the limited time of the convention, there would be danger of demagogism proving too much for argument before a popular audience, too likely to be influenced by the type of platform forensics of which the conservatives are by general acknowledgment the masters.

There are other reasons why liberals, evangelicals and fundamentalists are not giving due attention to the most fundamental question: What is the truth about these matters now in debate? One is the characteristic unwillingness of the men of scientific culture to engage in public debate. It is a fact, at once lamentable and admirable, that the men of scholarship throughout all the churches, when controversy arises, yield the platform to their critics while they sit in the audience as spectators. No call has yet been issued by Baptists, Presbyterians or Disciples or any other denomination for a pre-convention conference of men representing the modern as against the merely traditional spirit. It is doubtful that this course of silence and dignity is well chosen. Scholarship will not be hurt by the dust and scar of conflict. The whole fundamentalist set of

doctrines must be met with a challenge that is backed up by a willingness to debate the issues on their merits. And if Baptists cannot provide themselves a journalistic organ in which the discussion may go on in calmness and dignity, there is nothing better left than the rough and tumble tussle before a public assemblage.

It is hoped that before the denomination is tied up in a creedal sack by the fundamentalists at Indianapolis next June, the men of modern, scholarly mind will decide to contest such a destiny in the only way that seems open to them.

The Manager of the Mill

A Parable of Safed the Sage

ONCE upon a time, when I was moving about the country, and musing up the map in several locations, I left the train, and hired a Mule and rode up a Creek many miles. And I came upon a little Settlement whose most important industry was a Stave Mill. And the Mill bore a Sign, saying, Standard Oil Company.

And I met the Manager of that Mill. And I have rarely met so mighty a man, or at least a man so conscious of his Might. And he produced for me the Reports of the Standard Oil Company, of which he was the local and visible head, and told me of the greatness thereof. And he told me about his own management of the Company, and of the way in which John D. had grown to rely upon his judgment.

And he told me of what John D. said unto him the last time he met him at the Galt House in Louisville, and how John D. spake to the intent that he was now getting on in years, and looked chiefly to the Manager of this Stave Mill to keep the Company off the rocks, and hold up its Dividends.

And all the folk that lived about the Mill and earned their bread by riving out stave-bolts and by the sawing and shipping of staves to make barrels for Standard Oil heard the speech of the Manager, and considered how great a man he was. And they thought that John D. was in comparison a man of little account, and a Back Number at that.

But it came to pass upon a time that I met John D. And we sat together at the table, where I ate a good dinner and he ate Graham Crackers and milk. And he spake very quietly and compassed his spirit with meekness. And as we spake together, I mentioned the Stave Mill and its Manager. And I learned that John D. had never learned that the Standard Oil Company had a mill on that particular Creek.

But John D. was a mild man in comparison to the Manager of that mill.

Thus did I learn what I had suspected all the time, that the Manager had never seen or known John D., whom he talked about as if John D. had been his bosom friend and junior partner.

But this have I often found, that small men in places of petty power grow arrogant and boastful. But I have known great men in high places who have been humble.

Can the Church Function with a Social Gospel?

By Paul Jones

THE traditional symbols of the four evangelists are the Ox, the Man, the Lion, the Eagle—all of them indicative of elements of nobility in addition to their special significance. If one were seeking a symbol of the modern church there would be a temptation to suggest the ostrich as the most appropriate emblem. The futility of the way in which the church so generally seeks to evade the impact of the social problem by hiding its head in the sands of pre- and post-millennial speculation or questions of organization and extension is a strong reminder of the reputed habits of that bird. There is little value, however, in adding to the accumulation of criticism which has been heaped upon the church. Among those who are deeply concerned for its welfare, there is a sufficient realization of its failure adequately to meet the pressing needs of our day. The call is rather for a searching examination of the conditions of the situation it faces.

INDIVIDUAL CHURCHMEN

Can the church function as a dispenser of the social gospel? That is the way the question comes today. Time was when such a question would have been repudiated as an insult. It would have been suggested that it was only a question as to how best the church could apply the gospel to social relations, not whether it could. We have now, however, a growing number of men such as Seeborn Rowntree of England, Harold Hatch of the Dutchers Bleachery of Kappingers Falls and John J. Egan of Atlanta, who as manufacturers and Christians are endeavoring to apply Jesus' principles as they see them in industrial relations. The church may justly take credit for the inspiration which started them on the job, but it must be noted that it is not the church which is applying the principles: such individuals are doing it. There are also various fellowships and groups of Christian people who are working for the application of these principles to the whole industrial problem or specific aspects of it, and while there is no doubt as to the sources of their inspiration, they are not the church itself.

Even definite church groups engaged in the undertaking are very often merely tolerated. A person connected with a certain social service federation, when asked if the church was not back of the organization, replied, "Yes, quite far back." To these must be added the far greater number of people who as investigators, managers, administrators, members of radical unions, like the Amalgamated Clothing Workers, the Industrial Workers of the World and socialists in general are working for the application in social and industrial relations, of principles which much more nearly conform to those of the gospel than the ones at present in operation, although such people would in general repudiate any Christian motive in their endeavors, or any connection with the church. In other words, so far as the social gospel is being applied today it is not the

church which is functioning in that direction. Let us ask the question in entire frankness then: Can the church do it?

We have long since gotten away from the idea that charity, in the sense of work done for others in what is usually a patronizing spirit, through our various welfare institutions, valuable as it may be, has any close relationship to the social gospel. In the church, people are only beginning to see the significance of that change by which the industrial life of the country has advanced from a condition of individual relationships to one of group relationships, groups of workers on the one hand and groups of owners on the other. In a first effort to meet this situation, the church has conceived of the social gospel as a by-product of the religious life; that when men are "saved" they should express the fact in social relations, bringing the Christ spirit into them. In reality it is the other way around. In losing themselves in the effort to express the principles of Jesus in all the relations of life men find that release which is the essence of salvation. Self-preservation may be the first law of nature, but it is no law at all of the Christian gospel. The church has, in general, sought to preserve and extend its influence and power, and may now be looking for a chance to exploit the new interest in social problems to its own advantage. To the extent that it does so, it is bound to fail, for the social gospel suggests that it must be ready to lose itself for the establishment of the kingdom of God.

ALTERATION IN TECHNIQUE

The term "brotherhood" which is the keynote of the social gospel means teamwork at the bottom of things; so that whether it is a matter of industrial, racial, or international problems, the call is for an actual entering into group relationships not working upon them as if they were cases for treatment from the outside. We have thought of individuals doing that, and many have with the greatest possible abandon given themselves in such Christlike work. The question now is whether, if the church is the representative of Christ on earth, the embodiment of his spirit, or in the classical phrase the extension of the incarnation, it can as a body give itself in like manner and so live the gospel in these human relationships.

Certain handicaps to such an expression of social Christianity hinder the church of today. It has been dealing with, and its machinery is largely equipped to deal with, individuals for the purpose of their salvation. A complete alteration in technique affecting theological training, parochial methods and working of the general boards, will be required if that very different social expression is to be secured. The church's present system tends to lead up to worship as an end in itself rather than as a center of power for expression in the wider field of group relations. The energy of the church today is largely self-centered and preservative. In the Episcopal church, and probably in

the others in somewhat similar proportion about 90 per cent of the financial contributions go to keeping up the parochial plant and work and 10 per cent to missionary work. The former item ministers almost entirely to the comfort, satisfaction, prestige and development of the local congregation and even the latter is given largely from the motive of keeping up the prestige of the local church and the desire to have the denomination go forward in its work. It is self-centered, rather than outgoing in its emphasis. The church, too, has become tied up with certain conventional group points of view which represent a distinctly unsocial attitude toward international, industrial and race relations. It has accommodated itself to the nationalistic spirit of each country it is in, it has with the growth of property and endowments and the need of large financial banking for its undertakings, accepted the viewpoint of the vested interests of the world and it acquiesces in the racial prejudice of the group it belongs to.

It will take a tremendous wrench to enable the church to overcome these obstacles to full social expression. It will need to develop a great corporate conviction of sin; but as yet it is hardly conscious even of the fundamentally unsocial aspect of its extremely nationalistic emphasis in the late war.

ELEMENTS OF HOPE

But suppose we turn to the other side of the picture and inquire what elements of hope there are in the situation. The church certainly has certain assets which give promise of value in the expression of the social gospel. It has something of a grasp of the essential principles of the gospel, although it has only partially applied them. Its basis is sound. It has a real moral earnestness, too often applied however to matters of personal conduct which are trivial in comparison with the great social problems. It has developed a capacity for self-sacrifice in individuals which is an earnest of the power that might be released by corporate sacrifice. It has, too, a growing body of ministers who feel keenly the impact of the great human problems and who are endeavoring, single-handed sometimes, to carry their churches into spheres of live social action. Thus with the message, the earnestness, the capacity for sacrifice and the leadership, the church is not ill-equipped to move forward into that almost unexplored field of corporate Christian expression.

There is a special factor in the situation, for which the church is not responsible, perhaps, which nevertheless presents one of the greatest difficulties in the way of such expression. It is the current measure of success or achievement which dominates American life especially. We must succeed and let people know that we are succeeding and get the credit for whatever we have accomplished. It has been built up by the whole psychology of advertising and publicity and the church not only has succumbed to that requirement but will have to reckon with the contempt which a well taught world will heap upon an organization which might attempt to practice humility and self-sacrifice in any large way. It is not hard to fight definite evils, or even antagonize strong vested interests if the issue is clearly drawn, for there is always a backing to be won in such attempts and the promise of well earned recogni-

tion, if the contest is successful. The world is generous in its praise of a successful fighter. It is far harder to lose oneself in a cause where the organization can get no credit but may lose whatever prestige it enjoys. Yet it seems as if that were the task marked out for the church if it is to follow the line which Jesus himself has laid down.

CREDIT FOR SERVICE

The first step is the recognition of the fact that the church not only does not need the credit for what service it may render, but must not seek it. Its truest service will be rendered where there can be no return in prestige for what it does. In a western town where two colleges are located, there was no provision for students to gather except in saloon and pool hells. Under the auspices of a church, a reading room was opened and then a clubhouse was built with library, reading room, games, pool tables, baths and tennis courts. An organization was built up on the lines of the Y. M. C. A. and the large patronage of the students proved the value of what the church was trying to supply. Within six years one college built a gymnasium, both put in swimming pools, both built tennis courts and the town put in a library. One by one the needs which the church supplied were taken up by other agencies which could handle them more adequately, and the church closed up its club activities. It had done a more effective piece of work than if it had kept the field for itself.

It is a striking thing that in many of the movements for social betterment, labor movements and revolutionary movements, men and women have found that emotional release which comes from losing themselves in a cause bigger than themselves and in which they can spend themselves with that abandon of dedication which is the doorway to the life more abundant. People are finding there what they used to find in the church. They are not finding Christ in the technical sense, but they are finding what he came to bring and it would be a mere quibble to object to what is a very real experience because they did not get it from the official organization stamped and labeled in the authorized way. The church must be content if in any way the essential principles be spread, and rejoice accordingly, even though that development seems to be taking its job away. It is quite possible that in the working out of social relationships in terms which Jesus expressed there may be a better approach to finding the personal Savior than through formal entrance into the church which many feel he has deserted. If it is still true that a tree may be judged by its fruit, many of our churches with an output of men and women, individually righteous, theologically orthodox and socially blind, would hardly bear comparison with certain social movements which are producing men and women of rough exterior and unconventional standards, but thorough social consecration. They are the ones who are doing more to bring in the kingdom.

RELiance UPON MACHINERY

Such an observation inevitably leads one to the further conclusion that the church needs not only humility in which to view with composure the spectacle of other organizations carrying on what it has hitherto regarded as its work;

it needs to be freed from its reliance upon organization and machinery as means for accomplishing its purpose. It is perfectly true that in this twentieth century no cause can succeed unless it is properly organized, thoroughly equipped and adequately advertised. That is the reason why the church does not need to rely on those methods; its proper ideal is the opposite of success in twentieth century terms. Its function is not (as we have sometimes figured it) to gain the whole world; such a result too readily suggests the probable loss of its soul.

Boards of social service and the like have played valuable parts in the various churches, in the educational work that they have done. They have helped to open the eyes of the people in the churches to the fact that there is a social gospel and that it makes certain demands upon the organization. In no sense, however, can they be thought of as discharging the responsibility of the church in the matter of the social gospel. It has usually been true that every new board has been created to do something that people were neglecting and the result has usually been that because the responsibility has been shifted to the board they have neglected the matter still more.

The suggestion has been made that we ought to have a department of peace in our federal government. The suggestion does credit to the good intentions of those making it, but what is rather needed is to get the present department to function in a peaceful way and back of that to organize our whole economic life on the basis of good-will and cooperation, rather than on the basis of strife as it is at present. Peace is something to be lived, not to be administered by a board as an offset to our ordinary activities. In the same way, the social gospel cannot be administered by a board; it must be lived by the church.

A CENTER OF INFLUENCE

So far what has been suggested is largely a matter of contrasts; the present aims and methods of the church compared with what those aims and methods ought to be. In general, the thought has been that the church should not be the great hive of industry into which people are drawn to get them to work, but that it should rather be the center of a vitalizing influence, subordinating itself to the larger community and social interests, setting its people to work in fields where their sympathy and cooperation is needed, where the return will not come to the organization. Instead of going into the competitive field to win people from other organizations, as it does at present, the local church, if it is in any measure to express the social gospel, must lose itself in the creative life of the community.

In a world where the self-seeking competitive principle dominates society, the church will accomplish only one thing by living that competitive and self-centered life and preaching its opposite: it will more and more convince the world of its unsocial hypocritical futility. In that suggestive little book, "Christ and Caesar," Mieglen and Morgan have put it in this way: "The church is to be committed to a love that knows no barriers and will brook no refusal, overcoming enmity and indifference by the active display of love; it is to be in the world and yet not seeking

by any external and coercive means to impose its ideals upon the world."

Some may be inclined to raise the question, What will become of the church if it ceases to look out for and protect its own interests? But I would submit that that has nothing whatever to do with our problem. It is not a counsel of prudence which I am suggesting, quite the reverse; it is that adventurous spirit of service which has in all ages marked those disciples of Christ who have gone out fired by the heavenly vision, not counting the cost. It may be suggested for the timid, however, that if there is any validity in the whole Christian conception of life, if love and service are proper bases for life, the thing will work out. It may possibly be to the complete elimination of certain forms of church organization; but even that would be a cheap price to pay for the spread of a more real spirit of brotherhood in the life of the world.

OBSTACLES IN THE WAY

It need hardly be said that such a transformation in the aim and technique of the church is not going to be brought about at once by the mere statement of it. The obstacles that have been noted are too formidable and the faith of people too dim. What are some of the approaches to it which can be initiated at the present time when people do not see the whole goal, steps which in the taking will strengthen the church to go even farther in the future?

Let us suggest a few partial ways of changing the present ego-centric emphasis of the church. To parallel the organizations at present working for the missions of the church, where the prestige comes back to the organization, why not organize to supply some need where there would be no returns, as the Quakers have done in their feeding work in Europe? Instead of the ordinary church supper, or its antithesis, the patronizing bread-line, why not have a supper of real fellowship for those in need outside? Why not offer the church buildings to some struggling union, or better yet, to some revolutionary organization that needs a place to meet? Why not supply people, if any are available, who would take the place of workers and give them a needed vacation? Why not equip church members for work as guards and attendants at prisons rather than sending flowers to the prisoners and leaving them at the mercy of a brutal and inhuman system? Why not contribute to union strike and defense funds as a means of helping people to help themselves, instead of waiting to extend charity when they have failed? Why not invest church endowment funds in cooperative or constructive enterprises where they will serve a double purpose? Why not encourage the people to make a thorough study of the principles of social and industrial relationships as the field where the gospel is most needed today? Why not get the local church to refuse to participate in any campaign against any human group whatever, whether representing a supposedly dangerous class, race, creed or nation? Why not seek for opportunities to win by the redemptive power of love individuals or groups who seem to have departed from the true social standards?

But enough of the possible lines of approach to that broader and more comprehensive entering into and identi-

fication with the social expression of human life which is the real social gospel. When the church abandons its attitude of spiritual snobbery in which it imagines that it can "put over" something in the industrial field by doing something "for" the workers, thus winning their gratitude and allegiance, and begins in humility to forget itself and seek ways of working with all others who are striving for sound economic conditions and the full creative expression of life, it will have found the key to the solution of the problem. As Micklem and Morgan put it: "The social revolutionaries have come to see that real justice

does not primarily involve a more equal distribution of things; rather its chief requirement is a fresh adjustment of human relationships with a view to greater liberty and a worthier status for those who by their toil maintain the economic order." The church, by abandoning the protection of property values and what have been considered its own interests, can, if it has faith enough to seek the kingdom of God first, join the ranks of those who put human relationships ahead of all else and lose itself in seeking the life of the world. It will then not dispense the social gospel, perhaps, but better, it will live it.

The Modern Poet's Search After God

By Caroline M. Hill

THE modern novelist feels the Great Hunger and finds it a good title for a book. He describes the life of a man driven by this hunger but he does not try to tell us what it is. People buy the book but when they have read it they cannot define the Great Hunger. One poet (who has written nothing else that can be called religious) has a poem called "The Cry":

There's a voice in my heart that cries and cries for tears;
It is not a voice, but a pain of many fears.
It is not a pain, but the rhyme of far off spheres.

It may be a demon of pent and high emprise
That looks on my soul till my soul hides and cries,
Loath to rebuke my soul and bid it arise.

* * *

The child turns o'er in the womb; and perhaps the soul
Nurtures a dream too strong for the soul's control,
When the dream hath eyes, and senses its destined goal.

Deep in the darkness the bulb under mold and clod
Feels the sun in the sky and pushes above the sod.
Perhaps this cry in my heart is nothing but God.

"The Hound of Heaven," which has been called the greatest religious poem ever written, has the Search as its theme but works out a different figure. The soul of man is the pursued and not the pursuer. The soul flees from God, fearing lest having him, it will have nothing left; but at last yields, knowing that having him it will have everything else.

Some of the searchers find and some do not, and some decide that the Search is its own reward. The riding of the knight after the holy grail has inspired Chesterton's "The Wild Knight":

So with wasted grasses in my spear
I ride forever, seeking after God.
My hair grows whiter than my thistle plume
And all my limbs are loose; but in my eyes
The star of an unconquered praise:
For in my breast hope forever sings
That at the next white corner of the road
My eyes may look on Him . . .

Hush—I shall know
The place where it is found: A twisted path
Under a twisted pear-tree—this I saw
In the first dream I had ere I was born,
Wherein He spoke . . .

But the grey clouds come down

In hail upon the icy plains: I ride
Burning forever on consuming fire.

The same figure controls a most rhythmical poem by Gale Young Rice called "The Mystic." Poetry is written to be read aloud and there is nothing in modern religious poetry more musical than this one suggestive of the metre of Shelley's "The Cloud":

There is a quest that calls me
In nights when I am lone,
The need to ride where the ways divide
The unknown from the known.
I mount what thought is near me
And soon I reach the place,
The tenuous rim where the seen grows dim
And the sightless hides its face.

This compelling rhythm holds us more and more and more through five stanzas, ending:

I have ridden the wind, I have ridden the stars,
I have ridden the force that flies
With far intent through the firmament
And each to each allies.
And everywhere that a thought may dare
To gallop, mine has trod—
Only to stand at last on the strand
Where just beyond lies God.

Another contemporary American poet goes hunting for a silver heron, but when it is caught it is but "a piteous freight, a dark and heavy weight, despoiled of plumage, its voice forever stilled." Still the poet's soul flies above him for the quarry it shall find.

Perhaps to most modern readers the unsuccessful searchers are more appealing than the successful. But even they do not leave us comfortless. Masfield's "Seekers" ends:

Friends and loves we have none, nor wealth nor blest abode,
But the hope, the burning hope, and the road, the lonely road.

The most simple and most universal finding is in nature: Wherever the old urge of life provokes the dumb dead sod
To tell its thought in violets, the soul takes hold on God.

In the country there is always faith and joy is the natural way of living. Only God can make a tree. All the birds are his holy folk. Nature makes mystics of us all. Wordsworth's "Tintern Abby" remains the most noble expression

as well as the most suggestive psychological explanation of the feeling of a presence in nature:

Of all the mighty world of eye and ear—
both what they half create and half perceive.

The wish and the attainment of Blake, Tennyson, Emerson, Chesterton and Edward Carpenter has been

To see the world in a grain of sand,
And Heaven in a wild flower,
Hold Infinity in the palm of your hand,
And Eternity in an hour.

William Watson's "Ode to May" leads us to understand the sun worshipers. Emerson tells us that "In the mud and scum of things, there always, always something sings." Dorothy Frances Gurney says that "One is nearer God's heart in a garden than anywhere else on earth."

The heavens, the mountains and the ocean have been described by the older poets, but no contemporary ventures to treat them again. Truly the approach to the supernatural through nature is the easiest way, but it is kindergarten compared with the cooperation of human beings demanded by the great problems of life. The modern thinker seeks to find an ever evolving reality at the core of all human action too.

Among the successful searchers are Browning, Tennyson, William Watson, Masfield; the Irish poets, Francis Thompson and Lionel Johnson, Edward Dowden and George William Russell; and many lesser names in England and America. Among the unsuccessful are Sir Alfred Comyns Lyall, Wilbur Underwood, Paul Lawrence Dunbar, Max Eastman and Gale Young Rice. Some express it hopefully and some hopelessly. Hilda Doolittle's "Pygmalion" says:

Each of the gods, perfect,
Cries out from a perfect throat:
You are useless:
No marble can bind me,
No stone suggest.
They have melted into light
And I am desolate.
They have melted
Each from his plinth
Each one departs.
They have gone:
What agony can express my grief?
Each from his marble base
Has stepped into the light
And my work is for naught.

A religionist would say that each one is more perfect than the others and his work is most successful. One's temperament often chooses for him whether he is positive or negative.

The modern attitude toward religion is that so far as possible each person is to be trusted to choose the kind of spiritual food convenient for him; but meat must be kept out of sight of the babies, and missionaries must be sent to the heathen to educate their taste—strong souls can be trusted to choose their balanced ration. Ezra Pound thinks of God as a gallant foe that plays behind the veil. "Whom God deigns not to overthrow hath need of triple mail." That is a very original conception but it is not likely to survive unless it is very good poetry. For there is very

little poetry of negation that has come down to us. Most that one can find is in contemporary literature. Most pessimistic of all is Max Eastman; to be quoted because he shows what life must be to one who does not look for the great unifying concept:

Serene the silver fishes glide
Stern-lipped and pale, and wonder-eyed;
As through the aged depths of ocean.
They glide with wan and wavy motion;
They have no pathway where to go,
They flow like water to and fro.
They watch with never-winking eyes,
They watch with staring, cold surprise,
The level people in the air,
The people peering, peering there;
They also wander to and fro,
And know not why or where they go.
Yet have a wonder in their eyes,
Sometimes a pale and cold surprise.

The authority of the poet has always been recognized; he is the one who can see reality; he is the one to whom God whispers in the ear. As Edwin Markham puts it:

He passes on before the race
And sings out of a silent place.
Like faint notes of a forest bird
On heights afar the voice is heard;
And the dim path he breaks today
Will sometime be the trodden way.

Says Lloyd Mifflin:

The poet is the only potentate,
His sceptre reaches o'er remotest zones;
His thought remembered and his golden tones
Shall in the ears of nations uncreate
Roll on for ages and reverberate
When kings are dust beside forgotten thrones.

The poet's voice is recognized as the voice of God because it is clear and concise, because he cracks the moulds of thought and wings away, because he himself believes that God speaks through himself, believes there is a divine fire hidden in his heart of hearts that shall burn him clean and pure. He believes that he must pay a terrible price if he will be this organ through which God may speak. The American transcendentalist, Samuel Johnson, says this inspiration is the Life of Ages, richly poured, the Love of God, unspent and free. The poets do not speak the language of science or try to explain how the Life of Ages is present for all to draw upon. Some of the modern cults hold the same idea. The concept of evolution was grasped poetically long before it was worked out in biology, and the Great Anthology has more believers now than ever before because it is now clear that it is poetry and that poetry runs far ahead of science in its understanding of reality.

For the modern seeker to take the medieval point of view, pretending to believe what he knows is not true, would be as stultifying as it was for Galileo to recant. The reconciliation is to be found in poetry. The poet weaves the web of the years, say Alfred Noyes and Odell Shepard. "He walks in the world of the weary as if he loved it most," says Henry van Dyke. This Presence is in all life, especially where humble men gather together.

In short, he is the working hypothesis of the poet, as evolution is the working hypothesis of the scientist.

It is with the church the poets fall out. The modern poets are democratic and the church is not. The organized institution of religion has been successively despotic, monarchic, oligarchic, autocratic and in a few spots democratic. A democratic age must conceive a democratic God and is striving very hard to do so. The radicals are sworn enemies of the old church because they know that the mortal enemy of all democracy is organized belief in the infallibility of any human being. There is little modern poetry about the church.

Its door is old, and its tower points cold
To the milky way,

says a writer in the "New Republic."

But a very sincere Kansas poet, Edwin Ford Piper, describes the country church as the center of social intercourse and source of spiritual uplift:

O little church, the settlers come for miles,
Some few, unhearing, sit in selfish dreams;
But here the most are really worshipers,
Seeking in fellowship a sympathy with God.

A little thing, this church? Remove its roots—
Osso upon Pelion would not fill the pit.

The poets do not end their quest by joining the church—far from it; although to devote one's self to the service of the church as that institution was a quarter of a century ago is a different matter from working with it now that it has passed through the social movement and through the war. The young men who study theology have always seemed to the writer a different species from the normal. Are they poets who have just fallen short? Or are they neurotics? Should they not be mentally tested to see what is their controlling complex?

On the other hand, perhaps those who cannot believe are those who lack poetry in their souls. It is the Sons of Martha who have our respect, and "to them is belief forbidden." The believing mind has much more of our respect than it had a generation ago, provided it carries its belief into action and does not merely lay its burdens on the Lord that he may lay them on Martha's Sons.

And what is it the Seekers find?

The medieval ones fell back upon the authority of their great predecessors—the visions of St. John, the Revelation, and the saints of the early church; the modern ones look within their own souls. Tennyson expressed the essence of modernism when he said, "There is more faith in honest doubt, believe me, than in half the creeds." Some find satisfaction in service, some in the contemplation of Christianity, some in emotional assurance, one in what she calls the refracted lights of an unseen perfection, many in the works of nature. Like Shelley in the "Hymn to Intellectual Beauty," their eyes are drunk with beauty that their eyes can never see." Whitman's passage to India answers the question of this age and of all the ages:

Sail forth—steer by the deep waters only
For we are bound where man has not yet dared to go.
Oh, farther, farther sail!

Perfection they do not find; companionship they do find. One of the war poets, Charles Hamilton Sorley, has expressed the modern note:

Perhaps the gates are not so fair,
Nor quite so bright as once they were,
When God himself on earth did stand
And gave to Abraham his hand
And led him to a better land.

For lo, the unclean walk therein,
And those that have been soiled with sin—
The publican and harlot pass
Along; they do not stain its grass.
In it the needy has his share,
In it the foolish do not err.

They do not find the beauty that they seek,
Nor the God they set their trust upon;—
Yet still they march rejoicing on.

That is, they find the search itself sufficient justification for life. "The greatest joy is just the joy of going on." Again Whitman is most courageous when he asks his own soul if it dares to walk out into the unknown—

Where there is neither any ground for the feet, nor any path to follow.

This may seem very pale beside the medieval visions of paradise, where the fourfold river flowed and the tree of life bore fruits that gave refreshment for all thirst; but, if any thoughtful modern person should try to tell what had been heaven in his experience, no doubt he would say the consciousness of free growth; and hell would be an environment in which he was daily conscious of hopeless degeneration. If this decay is personal and physical but is accompanied by spiritual growth in the midst of the renewal of new life that is going on, old age may be happy and death a blessing. One may be happy to go on victoriously and yet die personally, but the going on idea must be present.

The poets find God in humanity, and immortality in going on. The grown-up idea of heaven, the idea which functions, is well expressed in John Hall Wheelock's "The Far Land":

We are sighing for you, far land—
We are praying for you, far land,

Through the terror of the ages
We have sought it, till the ages
Have stamped our lifted faces with our love.
But long though we have wandered, where we are
The far land is not. O that land is far!
Beyond the night, beyond the morning star,
The far land grows farther as we move.

In song and sacred story
We yearned to it, in color and in sound:

In the sweat of daily labor
We strove to bind it fast in steel and stone:

So we built ourselves a heaven,
Our God we set in heaven,
With prayers and praise we wrought them to our will:
But they could not fill the measure of our love
In the far land—O they were not great enough!
There is nothing, there is nothing great enough!
The far land is something greater still.

New Towns for Old

By Bruno Lasker

INDUSTRIAL changes apart, there is no feature of American social life more in need of renovation than our method of town and city building. Indeed, perhaps it would be more accurate to say that we have not had such a method. Most of our communities "just grew." The trouble is they have grown so fast that our "improvements" and "reforms" have not kept up with the increasing ill-health, ugliness, lack of comfort and wastefulness which they have created.

It is sometimes said that in the country there are as bad slums as in the cities, only they are not so noticeable. Maybe, but the important fact is that in our congested industrial centers even wealthy folks cannot give their children the environment they ought to have, and the great mass of future American citizens are brought up in crowded streets, crowded schools, crowded homes, crowded playgrounds—where there are any—always under a pressure which is unnatural and does not allow of the slow development of what is best in them as human beings and heirs to a Christian civilization, even though it may sharpen their wits.

It would be funny, were it not so tragic, to watch our monster cities at the game of attracting from the country, the small towns and from each other more population so that their business men may have more customers, their factories more laborers, their theaters more patrons, their streetcars more straphangers. There seems to be no town in the east that does not try in earnest to become a second Philadelphia—which itself is still "boosting" though its population outnumbers that of seven of the forty-two states combined; none in the west that does not dream of itself as outranking Chicago or at least Kansas City.

SCHEMES OF IMPROVEMENT

There are many grand schemes of city improvement with magnificent boulevards and "civic centers," most of them based on the entirely false idea that the growth of the community is a matter of course and of advantage to the people who live in it. Our civic reconstruction, to amount to anything at all, must start out from correct thinking, from a knowledge of facts as they are, from a practical endeavor to provide for the needs of tomorrow as well as those of today. First of all, if these tests are applied, it will be found that many of our cities are already far too large for decent living conditions. Nothing can really improve Brooklyn, let us say, except the removal of some of it. The finest war memorial for many of our so-called "cities of the first class" would be—not the erection of yet another useless monument—but the pulling down of some existing block of buildings to make room for a little breathing space where children can play or office workers eat their lunch. The next point is that some towns, not yet too large, could and should guard against the danger of over-growth before it is too late, and deliberately stop growing.

Have you ever been in Madison, Wisconsin? It is a

lovely town, with its two lake fronts, its stately buildings, large parks, well kept streets, simple and comfortable homes. Why should a town like this, and there are happily many like it, allow its "boosters" to make of it a second Milwaukee?

There is plenty of land on this continent; there is available plenty of energy and capital if we know how to use it. Why should we not start building new towns, as our forefathers did, towns that shall express our social ideals, our notions of comfort, efficiency, beauty, as their towns expressed theirs? At a meeting of housing reformers not long ago a speaker got up and said: "I don't hold with all these newfangled ideas about houses; those our grandfathers built are good enough for me." "You are right," said the next speaker, "it is those our fathers built that are not good enough." Those old fellows of two generations ago built houses for use and not for sale at a large profit. For them, a house was a home in which, when they built it, they hoped to stay and which, if possible, they would leave to one of their children to live in after they had gone. The modern town dweller often has no real "home." He is moving around once or twice a year from "Discomfort Apartments" to "Stuffey Stairs Mansions" and thence to "Childless Chambers" or "Misery Model Tenement." If he has children, landlords frown on him and he has to spend the best part of his income on rent. Even then he cannot give them an environment that will help to build up and ennoble their character and knowledge.

TOO MUCH IMITATION

It would be useless, of course, merely to imitate the homes and towns built by a past generation. We have done too much imitating. We should try, rather, to use this reconstruction period to create something that will take account of the progress made in technical knowledge and at the same time embody our own ideals. Now there is one thing which our fathers realized less than our grandfathers and which we are again beginning to perceive, and that is that we cannot possibly have a satisfactory home unless the surroundings of that home are satisfactory, too. There are four items in which a home to meet modern standards must be satisfactory; and these four items we must look for also in our community if, indeed, it is to be a fit abode: comfort, healthiness, efficiency and looks.

It is not comfortable to be crowded into a small apartment with four or five children, to be squeezed twice daily into an overcrowded streetcar and to stand up during a long ride to a distant suburb. It is inconvenient to have to make an hour's or two hours' journey to some outlying park to get a little fresh air on Sundays.

It is not healthy to breathe stale air because there are not enough windows in the room or because the windows open on a narrow court or on a street so closely built up that the air cannot get to the windows. Unclean streets, encumbered empty lots, open sewers, belching chimneys,

a congestion of streets which prevents the taking of enough open-air exercise—all these make for ill-health.

It is not efficient to live in a house so arranged that the housewife must spend the best part of her time carrying water or where the windows and doors are so arranged that you cannot shift the beds out of a draft, or where the furnace consumes more coal than should be needed to heat the house, or where there is no place where to store a barrel of apples. It is wasteful to live in a house that is either much too small or much too large for the needs of the family: in the one case there is unnecessary extra cleaning, in the other happy home life is impossible and the people's earnings go to saloon, movie and pool-room. In the same way, it is wasteful for a city to provide things which, because of the great distances, only few citizens can enjoy though all must pay for it. It may be to the advantage of a few storekeepers in central streets to have huge crowds pass their doors, but the absence of noise and flurry would make for greater efficiency with the great majority of citizens.

SOCIETY AND NATURE

The new city we need must be one in which we are glad to rear children because it provides the advantages of social life and good schools but retains the influence of nature and simple things. It must be health-promoting; its large yards, shady avenues and parks must invite open-air life; its cleanliness must make the street little more than an extension of the home. In that city a man must no more think of spitting on the pavement than he would think of spitting on his parlor rug. It must be inexpensive because so laid out as to give every kind of business and home exactly the advantages which it requires for the development of the fullest possible efficiency. It is more important than a low tax rate that the services paid for out of the taxes should be of maximum value to the whole community.

The new city must be beautiful. Some people harbor the absurd thought that seeking for beauty is not to be "practical." But there can be no worthwhile social life, no community spirit, in a place of which it is impossible to be proud to be a citizen. Only fools will be proud of a big bank building—belonging to somebody else—because it is higher than any building in the next town, or of a new bridge merely because it has cost a great deal of money. We can only be proud of our homes if there is an air of beauty and care over the whole of it, if not only the front steps but also the back fence and back porch are in good repair. Apply that to your city; don't think you can deceive yourself or your neighbor with a fine memorial to the war heroes, with an impressive municipal building, with a showy lighting arrangement in the main street! It is the whole of the community that counts, the little back streets as well as the front, the poorer sections as well as those where "desirable residences" are for sale.

STANDARDS FOR CITY BUILDING

The new city, in other words, must be built from the ground up on the lines of a plan that makes for comfort, health, efficiency and beauty. None of these can be left to chance. And it is just as easy to lay out streets in such

a way as to go round that fine clump of old trees as it is to have them cut down, to plan streets that curve and give a new, delightful view every few steps as it is to have all streets straight and alike, with the same view or no view at all. Instead of disregarding schools and churches in laying out a town or suburb, it is just as easy and costs no more to plan it so as to give the most prominent and best sites to these buildings which, if well designed, in their turn will give beauty and character to the whole place.

We have been too much in the habit of leaving the building of our towns either to chance or to the profiteer. These are days in which common men aspire to better things and are rightly impatient with the stupid and neglectful ways into which we have fallen. That is what reconstruction means, applied to towns and cities; that the new spirit of fellowship and patriotism must find expression in an environment that breathes freedom and life.

It may be that before going very far in that direction we shall find that our whole method of getting homes and towns built has become obsolete, that the newer ideal of the community will force us to adopt new ways of promoting, financing and building them. Already, the idea of the self-owning town, for instance, the town that is owned and democratically managed by those who live and work in it, is everywhere gaining ground. There are other possibilities, deserving careful study. Let those who care for their fellowmen, those able to look forward as well as backward, those not afraid of change merely because it is change, contribute their thought to the new city and help bring it into being.

Why?

THE men of the earth said: "We must war
As men of the earth have warred;
'Tis ours to wield on the battlefield
The unrelenting sword."

*But they who had seen the valiant die,
The fathers of men, they answered, "Why?"*

The men of the earth said: "We must arm,
For so we would reveal
The nobler part of the human heart,
The love of the nation's weal."
*But they who had sung their lullaby,
The mothers of men, they answered, "Why?"*

The men of the earth said, "We must fight,
For so the fit survive;
By the jungle law of fang and claw
The strong are kept alive."
*But a crippled, cankered progeny,
The sons of the culls, they answered, "Why?"*

The men of the earth said: "We must fall,
And falling build the road
O'er which the race with quickening pace
Can find its way to God."
*But down from a Cross uplifted high,
The Saviour of men, He answered, "Why?"*

ROBERT FREEMAN.

British Table Talk

London, February 28, 1922.

PRESENT indications are that the number of American visitors to England this year will equal and probably exceed pre-war records. The influx has begun earlier than usual, many having come for Princess Mary's wedding. Early in February the Aquitania brought 100 passengers to the Savoy hotel alone, many going to other hotels, and shortly after the Mauretania brought about as many more. The Cecil, Ritz, Victoria, New Metropole, Grand, Charing Cross, Picadilly and other hotels have booked many orders for visitors from the United States. Many American college and university professors are now spending their sabbatical year with us. The manager of the Savoy hotel says: "Americans are glad to be back again, for they are mostly visitors who are familiar with London. They say it is pleasant, after the stories of high prices circulated in America as part of a futile anti-British campaign, to find things much cheaper than they had expected." Reductions in prices recently made by the Gordon Hotels Limited, are part of a movement that has been in progress in London for some months. The entire tariff at the Cecil was lowered last November, and prices at the Savoy are also less than they were last year. At the recent licensing sessions, when the liquor interests made unsuccessful attempts to extend the hours for the sale of intoxicants, which have been much curtailed since the war, one of the arguments used was that increased facilities were sought for the benefit of American visitors, who otherwise would prefer Paris to London! The secretary of the Brighter London Society, which is strongly supported by brewers and distillers, states that in 1912 Americans spent 36,000,000 pounds in London, but in 1921 only half that amount.

* * *

The Political Outlook

Visitors to London who are interested in European affairs and the concerns of the British empire will find much to engage their attention at this juncture. We are not yet safely through the Irish tangle: India is a source of continual anxiety; the problem of Egypt does not admit of easy solution; Mesopotamia is pretty much of a white elephant. In the political world the old party divisions have disappeared, and the historic groups are divided among themselves. The Conservatives are numerically the strongest, but by themselves they are not likely to obtain a working parliamentary majority. The Labor party, as by-elections show, is steadily rising to power. The Independent Liberals, a small but compact body, sturdily maintains the old Gladstonian tradition. Lord Grey of Fallodon (foreign secretary when the war broke out), emerging from four years of retirement (due to failing eyesight, now largely restored), has become their most active and forceful spokesman. Mr. Asquith, official leader of the Independent Liberals, is rather tired and may not aspire to resume the premiership. Nobody knows what will be the result of the general election, which will probably take place at latest next autumn. It may be that though the Conservative-Liberal coalition in its present form is doomed, we shall have another combination cabinet. The respective leaders are urging their followers in any event to continue to pull together. In the unlikely event of the Liberals being returned in sufficient strength to form a government, possible arrangements are Grey as prime minister, in the house of Lords, and Asquith as leader of the house of commons, perhaps with Lord Robert Cecil as active colleague. The Labor leaders are hardly ready to take office by themselves, even if the number of their candidates elected justified the step. Events may force the responsibility upon them sooner than they want to assume it. While at contested elections they refuse to come to any understanding with the Liberal or any other party, a composite government of Liberals and Laborists (acting individually, rather than as party representatives) may emerge after the next election or the one following it. Meantime, Lloyd George occupies the anomalous position of being the most influential statesman, but without an organized party or electoral ma-

chinery. He is the dark horse of politics, and, to change the metaphor, unless he can see his way to retain the whip hand, he may prefer to retire to the country house he is building in Surrey.

* * *

Lloyd George and Free Churchmen

The free churches have always been predominantly, though not entirely, Liberal in their political sympathies, and Liberal leaders, notably Gladstone and his successors, have realized the value of the nonconformist vote. The Grand Old Man spoke at the City Temple several times; he once made an important political pronouncement on Ireland at the house of the late Dr. Joseph Parker and occasionally he asked free church divines to meet him at breakfast. Following this precedent, Mr. Lloyd George entertains representative nonconformists at Downing Street from time to time. But his later political development has alienated from him the sympathy of many former supporters. Politically, nonconformity is for the time being split into two sections: those who support Lloyd George through thick and thin, headed by Sir W. Robertson Nicoll, editor of the British Weekly, and those who have parted company from him, led by the Christian World. Shortly before the annual assembly of the National Free Church Council at Liverpool, the prime minister invited about twenty free church ministers to breakfast with him at his official residence. The guests included Dr. Shakespeare, Dr. Garvie, Dr. Lidgett, Revs. R. C. Gillie, Dinsdale, T. Young, S. M. Berry, and S. W. Hughes. Some of these, notably Dr. Shakespeare, are his enthusiastic admirers; others, like Dr. Garvie, are lukewarm or even hostile to him. It is suggested that one reason why Lloyd George summoned the gathering when he did was that two Independent Liberals, Sir Donald Maclean and Lord Gladstone, having been invited to address the Liverpool meetings, he would like at least one coalitionist to have a similar opportunity, and Mr. Balfour's name is mentioned in this connection. It seems that politics were eschewed at the breakfast table, the conversation turning mainly on religious questions. The host urged that it is incumbent upon the churches to stimulate the spiritual revival that is needed in order to improve the material conditions of the people. England, he considers, needs a spiritual revival more than anything else. Some of the guests agreed that a spiritual revival must precede social improvement; others thought the politicians ought to introduce reforms that would help the revival. One of the guests was much impressed by the fact that the prime minister did not appeal for any political backing, but was content to ask his friends to pray for him. Rev. T. Nightingale, who was present, strongly repudiates the idea that the National Free Church Council, of which he is secretary, can be used as an auxiliary to any political party. "Within the council," he says, "are those who represent Independent Liberalism, Coalition Liberalism, Labor, and Conservatism. As an organization, it cannot ally itself. It is in existence for purely educational, moral and spiritual purposes, and it can only touch great political questions where moral issues are involved."

* * *

Can Anglican Divisions Be composed?

For some time past divisions within the church of England have been becoming more and more acute. The three main schools—catholic, or high church; evangelical, or low church; liberal church, or modernist—have been in such sharp conflict that a crisis impended. A praiseworthy effort to see if it is possible to arrive at mutual understanding is being made by representatives of all parties. Nine diocesan bishops, including Dr. Temple, Dr. Henson and Dr. Watts-Ditchfield, and twice as many leading clergy, including Canons Glazebrook and Underhill, have addressed to the Archbishop of Canterbury a remarkable document. They confess they have grown weary of disputes, which tend to perpetuate hostility and suspicion, and prevent the church

as a whole devoting her energies to the edification of the faithful and the conversion of unbelievers and giving her proper witness in the social and political difficulties of the time. "Reunion with other bodies without a more real unity among ourselves will at best only increase the existing confusion." Face to face with serious tendencies of modern thought, Christian teaching needs to be consistent and convincing. The memorial proposes a re-examination of grounds of difference, with the view of arriving at an unambiguous statement of doctrine in matters of importance, without either imposing a cut-and-dried system or creating new tests. Having discussed the subject at a series of meetings, the signatories suggest to the Archbishop of Canterbury that he should appoint a representative commission to endeavor to find a basis of doctrinal agreement. Taking the view that the work should be regarded as no less onerous and important than the production of the revised version of the New Testament, they suggest that the commission should mainly consist of young men, say, under 45. While recognizing the earnestness, capacity and devotion of the writers of the letter, and the harmfulness and probable needlessness of a great deal of current controversy within the church, and earnestly desiring closer fellowship among its different sections, the archbishop does not see his way to do exactly what is asked and suggests that conferences might reveal larger unity and closer sympathy than is thought to exist. Alive to the gravity and far-reaching character of the proposal, he asks for a re-statement and elucidation of it, with a clearer indication of the sort of questions, theological, ecclesiastical, or practical, to which it is thought the suggested commission might find useful answers and in what shape they should be formulated. The comments of the Anglican newspapers afford evidence of the divisions it is thought to remove. The Guardian believes that this inspiration towards a new synthesis of faith will be welcomed by the majority of church people and regards as possible a genuine unity of belief. "The days when men were heretics if they did not accept in verbal detail formularies which represent the knowledge and the philosophy of earlier times have gone never to return." On the other hand, the Church Times does not like the suggestion, suspecting that the underlying intention of the memorialists is to provide a substitute for the thirty-nine articles, and fears the work of the commission would "degenerate into the finding of a formula." More will certainly be heard of the proposal.

Archbishop and "Heresy"

To convocation at both Canterbury and York petitions have been presented charging certain speakers at the Modern Churchmen's Conference at Cambridge with teaching doctrines entirely subversive of the Christian faith and the Christian religion. The Archbishop of Canterbury strongly deprecated the exaggeration which he believed to be current of the scale of the controversy. Judging from some of the things that have been said and written, it might be supposed that there is a great phalanx of "heresiarchs" setting in battle array against the doctrine of the church, and that it is the duty of the bishops to rally the forces of the faithful in defense of the Christian faith. In his belief, the apprehensions are greatly exaggerated and the whole picture distorted and over-colored. His grace hopes that this will be made clear when the matter comes up at the next group of sessions. York convocation also deferred consideration of the question to the next sessions, but appointed a committee, consisting of five bishops, including Drs. Henson and Temple, to consider what answer should be made to the petition. No complaint can be made of the attitude of the high authorities of the church to allegations of heresy. While it is cautious and, as is natural, even conservative, there is no attempt to stifle thought or suppress discussion. Indeed, the dominant spirit is one of tolerance and a desire for liberty of thought and speech. The archbishop having declined to intervene in the case of Mr. Major, no proceedings for heresy will be instituted against him. There being things in the prayer book that mislead and repel plain people because to them they seem false or incomprehensible or silly, Mr. Major

suggests that the idea of liturgical uniformity should be abandoned, and alternative sets of services provided for Anglo-Catholics, Evangelicals, and Modernists. Canon Adderley says that all agree some passages in the thirty-nine articles might well be altered or scrapped, and he points out that what is happening now in regard to the creeds is very similar to what has been done in the way of biblical criticism.

* * *

The Church and the Workers

Desiring to translate into action the findings of the archbishops' committee on Christianity and industrial problems and the industrial section of the Lambeth report, the Industrial Christian Fellowship is striving to remove the present apathy and hostility on the part of democracy towards the churches and to spread a spirit of fellowship between all sections of the community, by a consistent advocacy of justice between man and man. At the annual service of the fellowship at St. Martin-in-the-Fields, Rev. G. A. Studdert-Kennedy ("Woodbine Willie") declared that there is growing up amongst us a force that must either issue in bloody revolution, or the assent to the demand of the workers for fairer treatment and better conditions of life. The fellowship's executive committee has confirmed and ratified some important resolutions concerning employers, investors, employees, and consumers, passed at a meeting of the council. The resolutions were moved from the chair by the Bishop of Lichfield as the outcome of a discussion on the present industrial order and what Christians can do. In the first resolution, after expressing sympathy with the employers because of their "responsibility in this time of industrial crisis and upheaval," the council suggested that "by their own active acceptance of the principle of democracy employers may show that the Christian way of fellowship and sacrifice can become an actual factor in economic life." The second resolution appeals to investors "to regard all wealth as a trust, striving to make investments in the spirit of service." The third resolution, concerning employees, affirms that the same principle concerning the separate functions of those who supply the capital and those who organize the plant may be applied with equal truth to them, that labor has its duties no less than its rights. In the fourth resolution the consumer is begged to "inquire into the labor conditions involved in the production of goods for his use." Churches are invited to observe April 30 as Industrial Sunday. Canon Peter Green, Manchester, has been pointing out how the customs of the bishops in general life affect the opinions of the democracy, and thus may discredit the church. "The church," he holds, "should get rid of the idea of bishops' palaces and of clergy living like 'resident gentlemen' or wealthy city merchants or the professional classes." At a meeting of the University of London Labor Party Mr. Sidney Webb remarked that he would not give away at present the number of bishops who are members of the Labor Party, "but we have had for years a definite number of the bench of bishops who are members." Because of a statement that he does not believe in, discussing social questions in the pulpit, the Norwich Free Church Council has decided not to make arrangements for another visit to the city of the Rev. Douglas Brown, the revivalist. The Rev. P. S. Carden, of the Scott Memorial church, insists that unless the church challenges the existing order as well as sin in the individual, it will be practically futile. "The present industrial system means perpetual war. It propagates a crop of unspiritual and unchristian things. If ever the church is to save the world it must challenge this evil before unemployment, poverty, slums and disease can be eliminated. Christianity means life, a life which cannot be lived in the squalor to which so many are condemned today."

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Dr. Jowett, Dr. Clifford, and Others

On grounds of health, after taking the very highest medical counsel, Dr. J. H. Jowett has definitely resigned the pastorate of Westminster Chapel. He says that since his return from America he has been like a bird with a broken wing and that there have

been very few days when he has not suffered from a sense of weakness. The church proposed an arrangement by which he might continue some regular service at Westminster, but he has decided to close his ministry in May when he will have completed four years there. He, however, hopes to preach occasionally.—Dr. Clifford has undergone a second successful operation on his eye. On the day he re-entered the hospital he attended the annual meeting of the Metropolitan Free Church Federation and made a felicitous speech at the installation as president of Rev. S. W. Hughes, his successor at Westbourne Park. His sight continues to improve and he hopes to attend the free church council meetings at Liverpool in March. A new communion table

in Westbourne Park chapel bears the following inscription: "This table is dedicated by the church to the loving memory of Rebecca, the wife of Dr. John Clifford, his devoted helpmeet for nearly fifty-eight years."—Congregationalism has suffered a severe loss by the sudden death, at sixty-four, of the chairman of the union, Rev. A. J. Viner. Rev. T. Yates takes his place.—Regent's Park chapel having to close in May, Rev. F. C. Spurr has accepted an invitation to Birmingham.—More than 60,000 signatures have been received for the petition to the king for a rehearing of the trial before the Privy Council of ex-Archdeacon John Wakeford.

ALBERT DAWSON.

CORRESPONDENCE

Jesus As An Advertiser

EDITOR THE CHRISTIAN CENTURY:

SIR: Your issue of January 12, containing Lloyd Douglas' article on "The Galilean Psychology," reached me last Saturday. As my sermon topic for Sunday was "The Most Remarkable Advertisement in History," I naturally read the negation of my line of thought with great interest. Of course no one can read Douglas without interest. But the trouble with this article is that "it ain't so." Were I to be as sweeping as he, I should say that Jesus was the most consummate master of the art of advertising ever known, and that he advertised to the limit.

Did ever patent-medicine man make more sweeping promises to cure all physical ailments with his decoction than Jesus made to cure all spiritual ills when he said, "Come unto me all ye that labor and are heavy laden and I will give you rest? . . . Learn of me . . . and soul health is yours?" This is what I termed, in preaching on it, "the most remarkable advertisement in history." I compared Jesus with the quack doctor, showing that the Great Physician makes good his advertisement and the quack doesn't. Did not my topic accurately characterize Matt. 11:28-30?

When Jesus said, in effect, to the Samaritan woman, "If you knew who is talking to you and what I could do for you, you would make application in a hurry"—was it not the essence of skillful advertising? And did he raise any objection to her becoming his walking billboard and bringing out the whole town to hear him?

In Luke 10:1 the Lord sent ahead of him seventy advertising agents "into every city and place, whither he himself was about to come." They were to do just what the twelve were told to do in Matthew 10. "As you go, preach, saying, 'the kingdom of heaven is at hand.'" In other words, "Wake up, people. The long-expected deliverance is upon us. A new social order is impending. Love and brotherhood are to take the place of hate and tyranny. We bring you good news. In a few days you will be visited by the Chief Organizer of the new regime. You better turn out and hear him." After such a campaign is it any wonder that the crowds fairly trod on one another to get near Jesus?

And he authorized his advance agents (the twelve or the seventy or both) to do another sensational thing which would arouse the utmost interest. "Whatsoever city ye enter . . . heal the sick that are therein." If, when healing, the disciples remarked, "We are mere tyros at this. You should see what our Teacher can do. When he comes along bring your incurables to him"—would not the whole countryside be on the qui vive for his visit? I have, yet to see any satisfactory account of Jesus which ignores his miracles. A manifold reading of Mark shows that what astounded him most was Jesus' cures of mental diseases. In my far-away youth I delighted in Stalker's "Life of Christ"—and not all the later books are better. In speaking of the miracles he said, "All Galilee was for a time in motion with the crowding of the diseased of every description who could walk or totter to be near him, and with companies of anxious friends carrying on beds and couches those who could not come themselves. The streets of the villages and towns were lined with the victims of disease as

his benignant figure passed by." And in another paragraph Stalker added, "His miracles were only the bell tolled to bring the people to hear his words." That is, they were a tremendously effective advertising medium.

I venture to suggest that "Galilean psychology" was not very different from other psychology; that advertising brought crowds to Jesus and is a legitimate method of forwarding his cause today—and that Brother Douglas's delightful story, "Wanted—a Congregation," very satisfactorily answers his article!

American Board's Mission,
Samokove, Bulgaria.

EDWARD B. HASKELL.

On the Liberty of Getting Drunk

EDITOR THE CHRISTIAN CENTURY:

SIR: Your usually fair and interesting paper is marred by the first editorial note in the number for March 2 in which you say that Bishop Gailor "still bewails the loss of the liberty of getting drunk in the United States, which, of course, implies the liberty of another man to get him drunk." I am sure that neither Bishop Gailor nor any other decent man has ever made any such statement, nor anything that would imply it. Because with many others—the bishop and our Lord himself—the bishop maintains there is a use for wine, it is shocking to say that he believes in the liberty of getting drunk. It is strange that any sane person would put the temperate use of wine on a parallel with prostitution or the use of morphine. But our extreme prohibitionists seem to have become quite as reckless in thought and speech as alcoholists.

Granite City, Ill.

W. H. TOMLINS.

Division—Vertical or Horizontal

EDITOR THE CHRISTIAN CENTURY:

SIR: The greatest evil of our times is not to be found in denominational divisions, as the Rev. Mr. Opie contends in an article in The Christian Century. Divisions rightly made are right and highly necessary. Division on merely speculative grounds is sheer rationalism and infidelity. Division on the ground of keeping the ordinances intact as originally practiced seems all unnecessary. Its true character is seen by applying the universal law both of Christ and of common sense, namely, "You shall know a tree by its fruits." The kind of division which has the sanction of common sense and experience, and of our holy scriptures also, is that which divides the work as the Christian company did when it set aside certain men to serve tables and others to proclaim the good news. Concerning such a division the apostle tells us that "the hand of Christ's body cannot say to the foot I have no need of you, nor can the eye say to the ear I have no need of you." The proper and necessary division is the division of labor in the things to be done. Many individuals in all branches of the present evil tree are willing of themselves to "serve tables," to be boot-blacks for Christ's sake, that is to be the feet or "uncomely" part of the body,

who are not willing their "mother church" should be anything other than the eyes or ears or the whole face and head of all the sects. The evil thing about our Christian—anti-Christian—branches or cleavages is that they are cleft or broken off vertically, that is, from top to bottom, and have carried every stratum with them from sun-kissed soil and flora clear down to reptilian and sulphurous bottom. It is a common and truthful saying, "There are good and bad in all churches." That is because they have divided from the world mass vertically, that is on philosophy or speculation or treating the traditional ordinances either as dead uniform laws or as belonging to the spiritual order of liberty, as Christ dealt with the forms of Moses which had lost their original significance.

Now Christ does not break off vertically to select his elect ones, but horizontally. He sets the sheep on his right hand and the goats on the left. But we set the sheep and goats on the right hand and the goats and sheep on the left. So we have followed the world and are worldly. Who can wish to see the present worldly sects unite? Are we not worldly enough with every stratum of earthiness streaking every slice broken off? To cure sectarianism let us divide the work into sects or sections, that is, into committees formed with express adaptation for the work to be done in order to get the answer to our daily prayer, "Thy kingdom come, thy will be done on earth as in heaven." Then as new members are received into the fold of Christ each would be assigned to a specific work. We should thus have a blessed horizontal division, with sheep and gold and wheat and fruit bearing trees on our right hand, and goats and dross and chaff and dead branches on the left. As wise master builders we would ask every convert: "Now believing with all your heart that Jesus is the Christ of God what function in his kingdom do you choose to perform?" The answer being given we would say: "We have divided into ranks as committees and you will belong to the division for the care of the poor or sick or ignorant, or to put away the liquor traffic, or do the work of training youth in the things of religion."

In a word, let the present denominations become committees, divided not as to territory but as to the work to be done, and let every one join that committee whose work appeals to the convert's conscience as important and to which he feels he is adapted. The old program of each sect trying to cover the whole field working, rather I should say playing, side by side with all the rest is the folly and sin of our day and has made of our good old Bible a mere scrap of paper.

And here is the great new work to be done at once. Let every young Christian lad be put under sacred pledge that he will never go to war with any nation, and let him pair off with lads of other nations so there may be no more complaint from the militaristic advocates than is necessary. We have missionaries in most countries through whom we can carry out such a program. It cannot be done by our old sects. This will heal our shameful divisions and end the curse of war.

JASPER SEATON HUGHES.

Holland, Mich.

The Intellectuals Defined

EDITOR THE CHRISTIAN CENTURY:

SIR: I cannot let Mr. E. P. Baker of Argyle, Minn., close the subject of "Our Young Intellectuals," as he seems to have done in a recent letter to your columns, without pointing out his unintentional unfairness to them, due, evidently, to his ignorance of the special sense in which the word "intellectual" is used. I should like to quote, on this point, from an article on "The Revolutionary Intellectual," in the Atlantic Monthly for June, 1920, by J. Salwyn Schapiro, of the College of the City of New York.

Professor Schapiro explains the term thus: "I use the term 'intellectual' in the European sense as referring to a person of education and culture who is actively interested in radical and revolutionary movements. In this sense a scholar, no matter how learned and how devoted to his subject, is not an intellectual if he holds conservative views. A reader of Tolstoi, Marx, Ibsen,

Shaw, and Sorel, no matter how young and superficial, is an intellectual, if his views are radical. I use these contrasts in order to emphasize the new meaning of the word, not to disparage the intellectuals, for among them are to be found scholars and thinkers and scientists of a high order of ability."

My personal comment would be that most church-going people have not half the religion of these "young intellectuals," to whom freedom of self-expression is the law of being. Their conceptions, their ideals, constitute for them a religion, though they do not recognize it as such. Schapiro says: "It is not only in social and political matters that the intellectual has taken an advanced stand. In philosophy he avows pragmatism; in art, futurism; in poetry, *vers libre*; in psychology, psycho-analysis. The subject in which he is not the least interested is religion. That is not even a private matter; it is no matter at all. He does not pay the church the compliment of being hostile to her."

Religion is to them of course associated with the church. And the church is today in the position of a person who, in the general conversation of a drawing-room, in which he has figured for some time to his own entire satisfaction, suddenly finds the conversation sailing over his head on a subject of which he knows nothing and cares less, though all the rest are interested in it. So he is ignored to his great discomfort. So the young "intellectual" does not mention the church, but "simply ignores it as a force incapable of good or evil," because it seems to him to have neither known nor cared about the social problems in which he is interested.

The hope of the situation seems to lie in the increasing number of "clerical intellectuals" in the church. They alone have it in their power, by taking a radical stand in the pulpit on social questions, to bring our fervid, artistic and literary young people to a new appreciation of religion and the church.

Kinderhook, N. Y.

ALICE DUFF.

Where, Indeed, is the Man?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your journal is an inspiration. It is indispensable. And in your last issue, February 9, I was greatly interested in your several references to federation and the community church. I am also turning to your editorial on "The Community Church" and to Dr. Brunner's article on "The Country Church," in your issue of April 28, 1921. "The Country-Life Bookshelf" is now more than five feet long, and big men and women are making it longer. The famous articles on "Big Country Churches," by A. B. Macdonald in *The Country Gentleman* should have permanent form and wide circulation.

Now, what has been done, suggests what may be done. And there are tens of thousands of communities which want to be "shown" the real thing. Eventually they will adopt the idea and pay the price. Good-enough, twentieth-century, indispensable, country ministers will have no quarrel with salary.

Here is a community which may be made a lighthouse for thousands of other rural communities if the right man will come to us. Le Raysville, Pennsylvania, is an incorporated borough in Bradford county, in the northern tier, and which has national distinction in agriculture. Its population is of the best—of good old New England ancestry, proud of their schools and patient with their churches. No foreign element or undesirables in the community. Many farms have trucks, tractors, modern lighting, heating, milking machines, etc. The boys and girls go to higher institutions of learning and nineteenth century preachers won't do.

The village, in itself, is attractive, and is big enough to have the conveniences of "city" water, gas, etc. It has a furniture factory, foundry, newspaper, bank, big hotel, creamery, etc. Since the churches were federated, two years ago, we meet in the best and most commodious church building which was erected almost a century ago in a fine park right in the center of the town. The

church building has since been modernized; has modern lighting, heating, opera chairs, chapel, kitchen, dining room, etc.

The churches of the town have had many admirable pastors and a few have acquired distinction. One of these was Washington Gladden. But as far as I know, none of these really visioned the new country church or the new country life. Real community spirit and a real community church have yet to be developed. We have as yet no man to fill the place as a real minister of the new country life in the twentieth century. Here is a splendid opportunity for a good-enough, big-enough, broad-enough, live-wire man. He must be a real man and a mixer; a man of character and culture; Christocentric rather than egocentric; a man of Christlike religion rather than narrow pietism and pharisaism. He must be more than a preacher, he must be a minister and community builder—a gracious tactful leader. He must have university spirit and abundant common sense. He must be a man who is thoroughly democratic, a real friend of publicans and sinners—one who honestly delights in, and intelligently loves the common people. These will hear him gladly, support his program and pay the salary. But he must have brains enough and heart enough to appreciate common humanity, even as did Jesus, Lincoln, Tolstoy, Burns, Riley, Mazzini, Gladstone, Livingston, Damien, Grenfell, "Ralph Connor," and the other immortals.

The right man has an unusual opportunity to develop a community life which will be an inspiration to thousands of other country communities eager for the new country life. Where is the man?

HENRY GRANT NEWELL.

Le Raysville, Pa.

Building Up the Church

EDITOR THE CHRISTIAN CENTURY:

SIR: From Lloyd Douglas to F. J. Gurney, I have read your correspondents' views on "Building up the Churches" with deep interest. May I add a suggestion or two on the subject. I cannot recall any passage in the New Testament where we are either commanded or instructed to add members to the church. That men and women were added by the Lord as they were saved through the preaching of the gospel, is of course recorded. That many persons, who were apparently not saved, crept into the church to its injury is recorded. All kinds of instructions are written in the word for the care and admonition of the church. Our Lord's commission was to carry the gospel into all parts of the earth, and as his followers did that God gave the increase. Ergo: If we who believe in, and love and worship our Lord will steadfastly, from pulpit and pew, in all our daily contact with our fellowmen as employers or employees or in any other way, by word and action tell the "old, old story," God our father will take full care of the increase. The psalmist says, "Except the Lord build the house, they labor in vain that build it." Have we not spent a great deal of labor in vain?

Bridgeburg, Ont.

JOHN T. JAMES.

Contributors to This Issue

PAUL JONES, general secretary the Fellowship of Reconciliation; formerly Episcopal Bishop of Utah, an office which he resigned during the war to prevent controversy over his views.

CAROLINE M. HILL, a doctor of philosophy of the University of Chicago; specialist in the religious aspects of English poetry.

BRUNO LASKER, managing editor of The Survey.

A NEW HYMNAL BY EASTER

WORSHIPFUL and beautiful services are now coming to be the chief desideratum in the churches. In these days the apostolic injunction to "let all things be done decently and in order" is being truly heeded. But have you ever entered a church where the building was of the best, where the sermon and other features of the service were according to the most refined standards, but where the hymn books used were actually shabby-looking?

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Downtown Church Makes a Fine Record

First Christian church of Kansas City has been regarded by many as a declining enterprise on account of its downtown location, it being the oldest Disciples church in the city. Two fires put heavy financial handicaps on the church, but the record for the past two years has been little short of marvelous. Eight hundred new members have been received and a full program of activities using the building every day in the week have been developed. Dr. Arthur Braden, the pastor is also responsible for the Bible teaching of the Disciples Bible chair at the University of Kansas and part of his week must be spent at the university. In his ministry is a fine combination of Christian scholarship and practical administrative sense.

New Testament Scholar Coming to America

Dr. James Moffatt, professor of church history in the United Free church, is coming to America in the spring. He is best known in this country for his translation of the New Testament, which finds an ever increasing use among religious people. His recent lectures on "The Approach to the New Testament" have been published in a book. Dr. Moffatt has a full lecture itinerary for March and April and it is expected that he will visit most of the important centers in this country.

How an Old Preacher Feels

Among the elder preachers of the country who are still on the job is Dr. Russell H. Conwell. He was interviewed recently on "How men who have passed seventy think about death and the life beyond." He said: "As I enter my eightieth year in a few days I feel anxious that the Lord will let me stay on earth until I have completed my plans for a high-class half-time university for the common people, which can be copied in any American city. It seems to me that then I can leave the temple like old Simeon and with gladness. 'Now, Lord, lettest thou thy servant depart in peace.' The sunset is brighter and more cheering than the morning. I deeply long to go on where I can meditate."

Pastor Found for Oldest Church on the Continent

Probably the oldest Protestant church on the continent is that at Plymouth, Mass. This congregation, which is now Unitarian, has called to its ministry Rev. Alfred Rodman Hussey. Mr. Hussey has been for a number of years the literary editor on the Christian Register. He spent fourteen years in Baltimore as pastor of First Unitarian church.

Socialist Sunday Schools a Feature in England

The socialist movement is far more significant in every country of Europe than in America. In England the so-

cialist organization has inaugurated Sunday schools in which are taught the fundamental principles of the movement. A set of ethical principles has been worked out, and a catechism elaborated. While the ethical principles are not different from those of Christianity, there is added the fundamentals of economic teaching given by Karl Marx, and there is subordinated the teaching about God and Christ which are characteristic of Christianity.

William Jennings Bryan Makes a Generous Gift

William Jennings Bryan has made a generous gift to the foreign mission board of his denomination. He offers to donate his home in Lincoln, Neb., which is a large house able to accommodate forty people, for the use of infirm and broken-down missionaries from the foreign field. The foreign missionary works on a salary which makes it impossible for him to accumulate much, and yet the church's provision for him in case of invalidism or old age has never been adequate. This has been recognized by Mr. Bryan in a way that should start the ball rolling in some of the other denominational camps.

Pew Rent Almost Gone Among Episcopalians

The Free and Open Church Association was organized in this country something over thirty years ago. Through its efforts, ninety per cent of the Episcopal churches of the country have abolished pew rents. Of 5,796 churches and chapels 5,221 are free. Rev. John A. Goodfellow has served as secretary of the organization for thirty-three years. St. Luke's Episcopal church of Evanston, Ill., one of the large churches of the country, recently abolished the pew renting system.

Dr. Swearengen Encouraged About the Church

Dr. Henry C. Swearengen, moderator of the Presbyterian church, has traveled very extensively all year and has come to some interesting conclusions with regard to the condition of the churches. He asserts that theological differences are not troubling the Presbyterians very much, but the outstanding difficulty in the way of church progress is to be found in the incapacity of some ministers to sense the new situation. He says: "I believe the church has today a firmer grasp of its own task, a better conception of what it must contribute, than it has had in a hundred years, and than other lines of effort possess. All of the great currents of thought at this moment are flowing in channels marked out by Jesus Christ. I have not heard one word of controversy on theological grounds for months, nor have I heard of anybody who has heard any. We have had our storms of controversy in the past, but the skies are remarkably clear today. As I come upon obstacles to more rapid progress, greater growth in numbers,

more and better service for the public good on the part of the Presbyterian church, I think the more serious hindrance is the seeming inability of the ministers to sense the situation, to lead in work, to paint the visions, to grasp things that are all around and about them. Laymen seem to me to be far ahead of ministers. Our next steps as a church are to secure better trained workers."

Federal Council Secures a Negro Secretary

For the first time in the history of the Federal Council of Churches it has a negro secretary. The newly organized Commission on Race Relations has secured two secretaries, one a white man and the other a negro. Dr. George E. Haynes is the colored man. He is a graduate of Fisk University, taking a master's degree at Yale, and his Ph.D. at Columbia. He has taught sociology and economics at Fisk University, served the Y. M. C. A. as a secretary of the international committee, and was the founder and pioneer secretary of the National League on Urban Conditions among the negroes. The other secretary of the Commission on Race Relations is Will W. Alexander of Atlanta.

Wants Modernist Organization in Episcopal Church

Rev. J. McBride Sterrett, of All Souls' Episcopal church of Washington wants a modernist party organization within the Episcopal church in America. Observing the success of those who have organized to medievalize the church, he feels that these efforts should be met with a counter effort of the openly modern sort. Dr. Sterrett is so much in earnest in the matter that he has written a book called "Modernism in Religion," which is now on the press. He says: "A call for openness and for frankness of utterance on the subjects seems to be timely. A call for forming modernistic parties in all churches seems to be an imperative one. Let us stand by our church; accept our heritage in it, and yet organize a new party in full sympathy with the new learning; accepting the accredited results of modern biblical and historic criticism and daring to see old faiths in the light of the twentieth century. Thus we may help to make the church a more ministrant servant of the Master in his mission in the present age. I shall define a modernist as one who feels that he is the heir of all the ages, but on the plane of none; and an heir to increase the heritage by new methods"

English Heresy Trial Comes to An End

For a number of months the chief theological topic in England has been the beliefs of Dr. Major who had denied the resurrection of the flesh. While admitting that the fathers of "the undivided church" held to this dogma, he insisted on his right to believe in a spiritual resurrection. The bishop of Oxford who

has tried the case has had for theological advisers Dr. Headlam, Dr. Lock and Dr. Watson. These have all insisted that a believer in personal immortality is not to be regarded as heretical for disbelieving the dogma of a fleshly resurrection. Meanwhile the high church party which initiated this heresy trial is rather sorry that it joined issue on such a vulnerable doctrine. Dr. Major has nowhere in his trial compromised his position, standing frankly on his right as a modern churchman to construe the creed for himself.

Appropriations to Armenia Cut

Although the conditions in Armenia this winter have doubled the responsibility of the near east relief committee, the committee was compelled to send a cablegram the other day cutting their appropriations 25 per cent. Dr. Charles V. Vickery who has a great gift in helping us all to visualize the actual conditions, has said that the effect of this cablegram was just the same as an order to line up on Broadway a hundred thousand children and shoot them down with a machine-gun. He contrasts the wealth and luxury of the nation's metropolis with the destitution and death of the Bible lands. The committee is making a supreme effort to continue to maintain the work in the orphanages for the hundred thousand children already admitted. The various famine committees find that even so terrible a thing as the death of millions by famine palls on the imagination of the world after a while, and the Christian mind tends to become just as callous and unsympathetic as the pagan mind in the presence of these tragedies.

Catholics Visualize the Road to Industrial Peace

While opposed in toto to the socialist movement throughout the world, the Roman Catholic church in America is making a most careful study of industrial questions and is reaching a viewpoint that is progressive and helpful. The National Catholic Welfare Council recently published "four outstanding and immediate requirements for industrial peace." They are: (1) Universal recognition of the living wage principle; (2) Freedom for labor unions to function effectively; (3) Reform in anti-social policies of many labor unions, which can be easily brought about once the union leaders recognize that the war against unionism has definitely ceased; (4) A comprehensive plan for conciliation and arbitration of disputes, established by law and involving authoritative decisions, but not compulsory acceptance of the decisions of either party."

John Hayes Holmes Takes Conservative Side of Debate

A debate over the relation of the church to industrial movements was staged in New York recently when Dr. John Hayes Holmes, Unitarian minister and well-known religious radical, faced Dr. Scott Nearing, a social radical. The discussion was concerning the question, "Can the Church be Radical?"

While churches have often used palliative measures, it was denied by Dr. Nearing that the church could be radical in the sense of applying a principle consistently. Dr. Holmes told of the many pronouncements of church bodies, of the labor churches springing up in various parts of the country, and he further expounded the fact that church conservatism is far more theological than economic. No judges had been appointed for the debate, but witnesses who were present throughout the entire discussion asserted that the very great preponderance of the applause was given to the preacher defending the church, which is regarded as a great advance over the attitude of radical audiences of a few years ago.

Merger of Sunday School Workers Is At Last Complete

After years of agitation and consultation the schism in the ranks of the Sunday school workers of America has been healed. The International Sunday School Association and the Sunday School Council of Evangelical denominations have voted to unite and as soon as congress passes appropriate legislation, the merger will be a legal fact. The name of the new organization is the International Sunday School Council of Religious Education. This organization will immediately appoint a committee on education composed of not over sixty members. Sets of professional workers will

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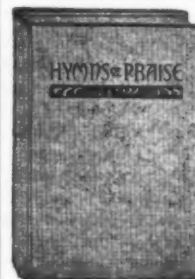
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be set up as well, and there will be groups of workers known as Children's Workers, Young People's Workers, Adult Workers, etc. The committee of reference and council, an important steering organization, is composed of John L. Alexander, Walter S. Athearn, J. H. Engle, Robert M. Hopkins, W. G. Landes, Marion Lawrence, J. C. Robert-

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son, R. M. Weaver, F. A. Wells, W. S. Bovard, W. E. Chalmers, Sydney A. Weston, John T. Faris, Rufus W. Miller, Gilbert Glass, J. W. Shackford and George T. Webb. This committee is composed of leading workers from the various evangelical denominations.

Motor to Church All Year Round

First Congregational church of Mount Vernon, N. Y., has removed the last excuse of the stay-at-home. This church furnishes motor transportation all the year round to people who by reason of ill health, age or distance find it impossible otherwise to attend church. Thirty-six machines are subject to call, though they are not all needed every Sunday of course. The result has been a very interesting increase in attendance. Rev. Carl S. Weist, the pastor, originated the plan of reaching the whole town with motor cars. It is hinted that in addition to the help given to unfortunate people, the new plan affords a help to the resolution of the motorist who might otherwise be lured down the highway Sunday morning in place of attending church.

Student Volunteers Help Raise Money

The Disciples enterprise of raising ten thousand dollars in the state of Illinois for a steamer on the river Congo equipped for the comfort of women and missionaries who must often make a home on the boat for protracted seasons has resulted in much generous giving among the women's missionary societies of the state. A Streator society recently invited three members of the student volunteer band of Eureka College and these young people presented the need of the boat for African work with very telling effect.

Chicago Disciples Banquet Their Missionaries

No center in America is more popular for returned Disciples missionaries than Chicago. Every year a considerable group is to be found at the University of Chicago pursuing advanced studies. Chicago Disciples have often used these missionaries for special addresses, but on a recent evening a banquet was given in their honor. This interesting event was held at Jackson Boulevard church on the west side, and the various missionaries were presented for greetings and messages.

Religious Education Will Be Big Theme in Chicago

The last week in March religious education experts from various parts of the country will assemble to report on the workings of various programs of week-day religious instruction in connection with the public schools. The Religious Education Association, which was born in Chicago nineteen years ago, will also meet here at the same time. The Commission on Education of the Chicago Church Federation will hold a special meeting during the week at which Dr. George A. Coe will speak on "Religious Education and Political Conscience."

This will be a dinner meeting at the Auditorium hotel. The spiritually under-nourished child of America should be provided with abundant pabulum after these various meetings.

Dr. Mott Goes to the Orient with High Hopes

Dr. John R. Mott is connected with a number of Christian organizations, and one can scarcely think of any great missionary conference without his presence. He is chairman of the World's Student Christian Federation, chairman of the International Missionary Council in addition to his constant responsibility as general secretary of the international committee of the Y. M. C. A. Dr. Mott sailed from San Francisco February 21 to attend the conference of the federation in Peking April 4-9. The World's Student Christian Federation embraces nearly 200,000 students and professors in various parts of the world, though the major part are to be found in occidental lands. Dr. Mott says of the coming meeting: "The flower of the men and women Christian students of China, Japan, including Korea, India, Ceylon, Siam and the Philippines will be present. It is believed that the effect on the federation itself will be profound and far-reaching. Without doubt the federation is today too largely occidental. It needs that which will come from the message, experience and leadership of the prophets and Christ-like leaders and members of the student movements of the east."

Greek King Said to Favor Roman Catholics

The Greek King continues to oppose the election of Meletios to the patriarchate of Constantinople. It is said that the king has steadily leaned in the direction of uniting Greece with the Roman Catholic church. Whether this would be possible in view of the age-long protest of the Greeks against certain Roman attitudes remains to be seen. The king of Greece would like to see Meletios deposed, but the other Orthodox communions of the orient are loyal supporters of the new patriarch. It is said that Meletios has three great aims in his ecclesiastical policy: to set up intercommunion with the church of England, to secure American and English support in taking back St. Sophia's cathedral from the Mohammedans in Constantinople and the tying up of the destinies of the eastern peoples with the dominant nations of the world, the Anglo-Saxons.

Church Publicity Experiment Ends

Rev. Benjamin M. Brown, who has been in charge of the newspaper evangelism carried on the past winter in the Chicago Post, has resigned to accept other work, and a very interesting experiment has been discontinued. The commission on publicity of the Chicago Church Federation is considering the holding of a publicity institute some time during the spring. Rev. J. T. Brabner Smith, who is connected with Methodist publicity, is the chairman of the commission. The Chicago churches have

made rapid strides in recent years in developing the methods by which their work may be known in the community, and the exhibition of printing samples is always interesting as exhibiting not only the way of telling a story but the story itself.

Dr. Ainslie Gets Approval of Nebraska Ministers

Dr. Peter Ainslie is the most talked of heretic in the Disciples communion this winter. He has been pilloried for conservative journalism, and his addresses reported stenographically in order to find some crumb of false doctrine. He recently visited the Ministerial Institute of Nebraska which is known to be more conservative than the average Disciples ministerial organization. After hearing Dr. Ainslie through several days, the ministers gave him and his organization a vote of confidence without a single dissenting vote and with only two ministers refusing to vote. This is one of the signs that the Disciples ministers, who in days gone by were known as outstanding advocates of liberty, are tired of wearing the blind-bridles furnished by certain reactionary powers.

Methodists Doubtful About Law Enforcement Man

Mayor Thompson of Chicago appointed a Methodist minister, Rev. J. F. Williamson, as law enforcement officer. The Methodist ministers at a recent meeting were asked to endorse the work of this officer but failed to take action. It developed in the meeting that there were two radically different points of view, some believing the appointment of Mr. Williamson was to catch the Protestant vote in the spring election, while others felt that the mayor is making an honest effort to clean up the city.

Popular Revival Movement in Scotland

A religious awakening that seems to be quite comparable to the Welsh revival has broken out in Scotland. The leader is a cooper by trade who has had none of the training for the ministry. Jock Troup is the leading spirit, but other young men have joined themselves to him for a preaching ministry. At the latest report these religious workers were preaching in Dundee to large audiences. Jock Troup lays no stress on mere emotionalism, but in accordance with Scotch character is making a strong demand for the giving up of sin.

Demand the Expulsion of Mormons from England

The Mormons have invaded England in large numbers with a force of workers who receive no salary from the Mormon organization, but who labor at their own charges. Recently the presence of these religious workers has revealed itself by the interest taken by certain young people in the movement, and the home secretary has been asked to expel the Mormons from the country. It is said that the present British strength is 158 workers and 7,000 converts. A Brit-

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ish newspaper reports an elder as saying that he believes in a plurality of wives, "but we don't think the time is ripe to practice it." War conditions have been the chief support of polygamy, and the present days when so many women have no prospect of marriage makes a revival of polygamous doctrine and practice possible.

Pioneer Missionary Killed by Bandits

Dr. A. L. Shelton, Disciples missionary who in 1920 escaped his brigand captors in western China, was killed recently by a new brigand band which had captured him. The cable news is brief, and up to the present time there is little in the way of particulars save that the tragedy occurred on February 17. Dr. Shelton was born in Indianapolis in 1875 but most of his childhood was spent in Kansas. He served in the Spanish-American war. Immediately after the war he was married, and obtaining a scholarship in the medical department of the University of Kentucky, he completed a four-year course in medicine. In 1903 he went to China under the direction of the Foreign Christian Missionary Society, whose work is now carried on by the United Christian Missionary Society. Dr. Shelton was held for ransom by the band of outlaws in 1920, but refused to allow himself to be ransomed, as this would subject all other missionaries in the region to the danger of capture. He asked his captors to kill him, but his courage made such an impression on them that they did not dispose of him this way, but carried him about for forty days. He developed a tumor which nearly cost him his life, and was left by the bandits in a dying condition when he was rescued. Mrs. Shelton is in India at this time doing some translations, and had expected to rejoin her husband in Tibet when this translation work was finished. Dr. Shelton's daughters are in California in school. Two new missionary families went out with Dr. Shelton on this trip, Mr. and Mrs. J. E. Morse of Tulsa, Okla., and Mr. and Mrs. M. H. Duncan of Buffalo.

Veteran Disciples Minister Dies

Rev. I. J. Spencer of Lexington, Ky., died in a hospital in Peoria, Ill., recently following an operation. He was filling the pulpit at Eureka, Ill., when he was taken ill. His twenty-seven years of service at Lexington, Ky., in Central Church of the Disciples was the outstanding fact of his life. Last year he was given a retiring pension by his church equal to the full annual salary he had been paid, and his wife is provided for on the death of her husband with half this salary.

Would Set Up Family Altar in Every Christian Home

The Family Altar League, a non-sectarian, international organization which has been laboring for fourteen years in the interest of daily Bible reading and prayer in the home, announces in its annual report that in 1921 it passed the

50,000 mark in the number of homes in which it has been instrumental in establishing family worship. The league, in celebration of this attainment of its goal of years, has embarked on a new era of service. Its quota for 1922 has been set at 100,000 new homes maintaining the family altar. A literature is being prepared for the use of the churches. The organization makes its headquarters in the Marquette building of Chicago.

Baptists Will Build Million Dollar Structure

The Baptists of Rochester, N. Y., will erect a million dollar structure in the near future. The Baptist Temple will be wrecked and an office building will be erected several stories high which will include the auditorium of the Baptist Temple. The total project will reach a million dollars. At the same time it was decided to build a new Baptist church in the eastern part of the city at an expense of \$75,000. Rev. Clinton Wunder is pastor of the Baptist Temple, and during his ministry a great advance in the work of the church has taken place. The presence of Rochester Theological Seminary in the city has helped to make the city of Rochester a strong Baptist center.

Movie Film Shows Work of the Minister

The Presbyterian Board of Ministerial Relief and Sustentation has produced a new film for the exploitation of its cause called "Soldiers of the Cross." The picture is in four reels and is adapted from the story by Thomas Nelson Page called "The Shepherd Who Watched by Night." The film has been reproduced to circulate from various centers so that most Presbyterian churches will during the year see the presentation of the picture. Mr. H. M. Rossiter is the custodian of the picture in Chicago.

Christian Endeavor Promotes Libraries

Among the many useful tasks performed by the Christian Endeavor societies of the land is that of conducting libraries. The Avondale Congregational church of Chicago has a society which has accumulated 500 volumes of modern books. Two members of the society serve as librarians, and anyone in the community may draw books. The cost of maintenance for six months has been five dollars. In addition to carrying on this library work, the denominational papers have been circulated through the church by the young people. In California a society has presented to the San Quentin penitentiary a library of a thousand volumes, which will be of great significance in the lives of the prisoners.

Organization Puts the Bible in Daily Papers

On January 1, 1920, there was incorporated in the state of Ohio the Back-to-the-Bible-Bureau, which has for its object to carry the Bible to the people through the medium of the secular press. How successful this work has been in

the past two years may be seen from the following report of the organization: "The first insertion of a verse of Scripture for the bureau was made in a local paper January 1, 1920. From this small beginning the work has grown until today the bureau is serving 871 papers in this country, 26 in Canada, 2 in Hawaii, 2 in Alaska, 1 in the Virgin Islands, and recently the bureau filled a request for the service in far-away Korea. The combined circulation of these papers is something over 10,000,000, or the equivalent of 40,000 congregations of people of 250 each."

Methodist Superintendent Approves Federation

The federation of a Congregational and a Methodist church at Guilford, Conn., was approved by the district superintendent of the Methodist church last year, though some Methodist authorities in the middle west take the position that they will cooperate with no federated church which does not receive a Methodist minister from the conference. After a year of federation the annual report is now out and shows that the offerings to benevolent purposes have been doubled. The Methodists have sold their property and moved in with the Congregationalists. Formerly there were three churches in Guilford, and now there is one. To Rev. David N. Beach, Jr., much of the credit is due for the success of the federated church. Through his efforts two Congregational churches were united, and a federation with the Methodists set up.

Congregational Young People Recruited for Christian Work

In days gone by a good many Congregational ministers and missionaries have come from other denominations. This will not be so characteristic of the denomination in the future if all Congregational centers follow the practice of the Chicago churches this winter. The Educational Society of the denomination has been holding life-work conferences in different parts of Chicago. The first two were held in Pilgrim church of Oak Park and in Bryn Mawr Congregational church. Two more will be held in Waveland Avenue church and LaGrange church. The conferences have been largely attended and great interest has been awakened in the young people on the subject of life investment.

Bishop Is Taken to Task

Bishop Gailor, president of the National Council of the Protestant Episcopal church, has been widely quoted as in favor of the repeal of the Volstead act. Rev. William H. Anderson of the Anti-Saloon League of New York, who is better known for his valor than for his discretion, has taken the bishop to task in a public statement in these words: "You say that since December you have attended five big formal dinners in New York and at every one of them there was red liquor in plenty. Were they Episcopal dinners? The Episcopal church in New York City has an un-

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usual proportion of the wealthy, influential persons who today constitute the main respectable backing of the bootleggers and liquor criminals here, and most of the rectors of the leading Episcopal churches in this city have lacked the vision or the courage, or both, to take even as high ground as the judges of the country as represented by the judicial section of the American Bar Association, who say that such persons are "aiding the cause of anarchy and promoting mob violence, robbery and homicide."

Underlying Principles of Christian Union

The World Conference on Faith and Order hopes to hold a meeting in 1922 which it was not able to do in 1921 on account of lack of funds. The churchmen of the world are interested in the study of several underlying questions. These are stated as follows: "What degree of unity in faith will be necessary in the reunited church? Is a statement of this one faith in the form of a creed necessary or desirable? If so, what creed should be used, or what other formula would be desirable? What are the proper uses of a creed or a confession of faith?"

Syracuse Baptist Church No Longer Requires Immersion

English Baptists have long practiced what has come to be called open membership, that is, the receiving of unimmersed Christians into membership, but the procedure has not been so general

among Baptist churches of this country. Recently the Fayetteville Baptist church of Syracuse voted by a two-thirds vote to drop the requirement of rebaptism for membership in their church. Meanwhile the movement spreads among Disciples churches, a number of these churches in different sections of the country having adopted the "practice of Christian union," as it called in their communion.

Congregationalists Bring New Englander to Lead Illinois Work

Henceforth the Illinois Conference of Congregational churches will be led by a New Englander, Rev. C. C. Merrill, who was until recently superintendent of state work in Vermont. A large part of Congregational work in Illinois is in the city of Chicago, which is said to be the strongest Congregational city in the world. Many of the rural Congregational churches, like the rural churches of other denominations, have become weak and disorganized, and it is hoped that the new leader will know how to solve their problems.

Y at Shanghai Has Busy Program

If anyone doubted that the Y would catch on in foreign cities they have only to study some characteristic reports to see how mistaken they were. In Shanghai the association has been particularly active. A great many classes are conducted on various themes, chiefly in the study of the Bible. In a single typical

week in the autumn 65 classes and meetings were held in the building, and the attendance at these gatherings was 2,263. Outside the building 36 meetings and classes were held, and at these gatherings the attendance was 2,080. Thus over four thousand Chinese young men were touched by the Y in a single week's work.

Religious People Will Bring Pressure on Congress

The ratification of the treaties elaborated in the recent Conference on the Limitation of Armaments is now before the Senate, and it is apparent that the approval of the various treaties will be opposed by many interests. Four great religious organizations of America have joined in sending a letter to the clergy of the nation asking that the ministers petition their congressmen in behalf of the treaties. The organizations joining in this effort are the Federal Council of the Churches of Christ in America, the National Catholic Welfare Council, the Central Conference of American Rabbis and the United Synagogue of America. Each minister of religion is asked to present the matter to his congregation and to interest lay people generally in the adoption of the treaties. President Harding is quoted as saying: "Either these treaties must have your cordial sanction or every proclaimed desire to promote peace and prevent war becomes a hollow mockery. If the senate does not advise consent, it will be futile to try again."

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